

GRAMMATICAL NOTES
ON
THE LANGUAGE OF JOHN BUNYAN.

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I.

Introductory Notice.

The life and character of Bunyan are too well known from the masterly essay of Lord Macaulay to need a fuller description in this place. It will be quite sufficient, therefore, for our purpose to sum up the chief points bearing upon his eventful career.

John Bunyan was born at Elstow, a village in the vicinity of Bedford, in 1628. In a little autobiography, entitled *Grace Abounding to the Chief of Sinners*, he styles himself 'a man of a low and inconsiderate generation.' The fact is that his father was a gypsy, following the beggarly craft of a tinker, and probably given to all the vices and depravity of his race. In this latter respect young Bunyan was not a whit behind his parent, if we may credit his own account. Still this precocious immorality alternated with periods of the most terrible agonies of remorse. After his early marriage, however, his life seems to have become more quiet, and he was prevailed upon by his wife to join a Baptist congregation at Bedford. Here his natural abilities soon became known, and at the earnest request of the congregation to which he belonged, Bunyan accepted the office of a preacher, in which capacity he so highly distinguished himself as to become almost at once the delight of the common people, who came in crowds to listen to the reformed 'Sinner', whose words were so singularly

powerful and attractive. On the other hand his popularity also served to draw upon him the attention of the magistrate, and to single him out for their peculiar severity. Menaced with legal prosecution even during the Commonwealth, he was shortly after the Restoration, when all Nonconformist meetings were forbidden by Parliament, thrown into Bedford Goal, where he remained for upwards of twelve years. His confinement seems to have been more or less rigorous at different periods, according to the political circumstances of the times, as he is known to have, at intervals, itinerated and preached as usual. While in prison, he maintained his family by making tagged thread-laces, but his chief occupation was writing. Here, in the damp goal upon the Ouse, it was that the imaginative genius of Bunyan — aided by no other resources than his Bible, Foxe's *Book of Martyrs*, and a tattered copy of Luther's Commentary on the Galatians — conceived and worked out the first part of that exquisite allegory, *the Pilgrim's Progress*, which is read alike by rich and poor, by the philosopher as well as the peasant. Being at length liberated from prison, and having reassumed his former occupation of a preacher, but now in a chapel especially erected for him at Bedford, he in 1684 published a Second part of his *Pilgrim*, chiefly in order to put down some cavils as to the authorship of the book. Somewhat later he wrote his *Holy War*, 'which', says Macaulay, 'if the *Pilgrim's Progress* did not exist would be the best allegory ever written'. While on a visit to some brethren in London, Bunyan suddenly fell ill and died, 1688, in the sixtieth year of his age,

The fate of the *Pilgrim's Progress* is indeed a strange one. The first edition of it, the date of which long remained unknown, was issued in 1678. Destined at first for a special class, seeing the light in an obscure and unregarded place, there can be no stronger proof of its excellence than that it should gradually have compelled the sympathies and admiration of all classes of readers. It is more generally known now, not only in England, but all over the world, than any other English book, and is universally acknowledged to be the finest allegory written. It has been translated into almost every language, and has proved equally taking and intelligible in them all.

This unrivalled success of the work is owing chiefly to three circumstances: First, the theme — Christian, the poor fugitive from the City of Destruction, whom Evan-

gelist directed on his way, setting out on the every-day journey through the Strait Gait, and over the Hill Difficulty, by the Valley of the Shadow of Death, and the booths of Vanity Fair, to reach at last the Delectable Mountains, and the far-off radiant Heavenly City, whose foundations are framed higher than the clouds — is an all-alluring one indeed, coming home to the very heart of every christian, describing in the most artless simplicity, as it does, every stage of his conversion to glory.

Then, as a piece of imaginative literature, for its vivid personifications and dramatic effects, it stands almost unequalled. Macaulay in this respect reckons the author next to Milton the genius of the seventeenth century who possessed the imaginative power in perhaps the highest degree. It has been noted that the *Pilgrim's Progress* begins very much like Dante's Inferno, it has been suggested that De Foe and Richardson have imitated it. Nay, it has been found worthy of a comparison even to Homer, and the author himself has been named 'the Spencer of the people'. But it is unnecessary to praise it. Be it enough to say that thousands have been delighted with the style who have never seen down into the depth of its meaning.

But still the work is possessed of one more superiority, which has, however, down to our days been almost entirely overlooked, and that is the excellence of the language in which it is written.

This Book is writ in such a Dialect,

As may the minds of listless men affect,

says Bunyan himself in the Apology fronting his work, and with good reason. For the work is, indeed, one of the finest specimens of the richness, and power of the English language. To every one, therefore, desirous of obtaining a wide command of this tongue the study of Bunyan will be found invaluable. In scarcely any other writer he will find a language so idiomatic in its every bit, so concise and forcible, and yet so clear and varied. Let us add that in scarcely any other writer of the later centuries he will find a language so free from foreign mixture, so purely Saxon. On the other hand we cannot expect from the 'illiterate tinker', — as Charles II, speaking the general sentiment of his age, called him — that conformity to grammatical rules or that sterile congruency of dictation which are to be found in the

productions of well-read scholars, though much of what sounds uncouth and irregular to a modern ear will upon nearer examination prove to have been good and current speech in Bunyan's time. As to the vocabulary, it must be borne in mind that Bunyan was self-taught, that his literary education had been acquired for the purpose of and by preaching, and that in his sermons he had to address, for the most part, the lower classes of society only. Consequently it cannot be much wondered at that it should be the vulgar vocabulary of the common people. — 'Yet', says Macaulay, 'no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, the homely dialect, the dialect of plain working men was found sufficient'.

Works consulted:

- Historische Grammatik der Englischen Sprache, von C. F. Koch. 1863—1869.
Englische Grammatik, von Eduard Mätzner. Berlin. 1860—65.
Wissenschaftliche Grammatik der englischen Sprache von Eduard Fiedler und Dr. Carl Sachs. 1850 and 1861.
A Shakespearian Grammar, by E. A. Abbot, M. A. London. 1870.
The international English and French Dictionary by L. Smith and H. Hamilton. Paris. 1871.
An American Dictionary of the English Language by Noah Webster, Springfield, Mass. 1872.
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II.

Grammatical Notes *)

Articles.

1. As to the different forms of the indefinite article, *an*, *a*, it ought to be marked that in Bunyan, contrary to the distinction now established, **an** most often occurs before an aspirated **h**, as well as before **o** (in *one*) and vowels sounded like u. This seeming irregularity is quite consistent with ancient usage, the more complete forms of the article, *an*, *on*, being, already at a very early period of the language, invariably used before vowels and the consonant h. Thus in Chaucer: a grievous pleynt and an huge.

a) I could give you *an* hundred Scriptures for the confirmation of this (P. P. T. 82). — Yes; *an* hundred times twice told (P. P. T. 159). — And now, had he had *an* heart to do for Mansoul, what could he do for it (H. W. 17). — Now we are in our winter quarters, but so as we do yet with *an* high hand molest and distress the town (H. W. 83). — We had better quite demolish the place and leave it like a ruinous heap, than so leave it that it may be *an* habitation for Emmanuel (H. W. 113). — To promote holiness in the world, not by talk only, as *an* hypocrite (P. P. T. 90). — The Shepherds had them to another place . . . , where was a door in the side of *an* Hill (P. P. T. 135). — I see clearly that this man is *an* Heretick (P. P. T. 106). — He gave me also a piece of *an* honey-comb (P. P. T. 247).

b) He is such *an* one that parteth the hoof, and cheweth the cud (P. P. T. 85). — That he might (such *an* one as he was) be a petty ruler and governor in Mansoul (H. W. 22). — When they hear that some frightful thing has befallen such *an* one (P. P. T. 271). — All means used to get such *an* one a good name (P. P. T. 332). — She is just such *an* one (P. P. T. 351). — [it] cannot be done but by *an* human Faith (P. P. T. 104).

Still in a great many such instances we find **a**:

a) At *a* house in which Mr. Iniquity lived (H. W. 161). — He . . . has *a* House now given him (P. P. T. 205). — I am glad that I have *a* house to entertain you (P. P. T. 299). — They drew nigh to *a* house which stood in the Way (P. P. T. 223). — May I have the happiness tho have *a* habitation there (P. P. T. 293). — *a* hill (P. P. T. 246). — *a* hand (P. P. T. 246).

*) The following desultory notes were originally written down several years ago, and for quite private purposes. The text examined was:

Bunyan's *Pilgrim's Progress*, A new and unabridged edition. London, John Dicks, which text is in the quotations marked P. P. D.

When it was determined upon to have the notes printed, it was thought necessary to peruse also the *Holy War* and to reexamine the *Pilgrim*. The texts were:

The *Holy War* etc. by John Bunyan, London, The Religious Tract Society (marked H. W.)

The *Pilgrim's Progress* by John Bunyan, Leipzig, Bernhard Tauchnitz (marked P. P. T.)

The London edition of 1853 by Offer has been compared to the above texts, but is not quoted.

— with *a* heavy heart (P. P. T. 234). — *a* holy kiss (P. P. T. 285). — *a* harp (P. P. T. 234). — *a* husband (P. P. T. 261). — b) He would send such *a* one after me (P. P. T. 74). — But now I am come, such *a* one as I am (P. P. T. 22).

2. *A* is sometimes used for *one*, especially when this word means *the same*. This is not much to be wondered at, when we reflect upon that both the article and the numeral are originally the same word, that in Early English they had both the same form, and that even in Elizabethan writers they are frequently interchanged. Thus Halliwell says: Three persones in *a* Godhede, and Shakespeare: An two men ride of *a* horse.

So they had them up thither, and they lay all in *a* room (P. P. D. 46). — An horrible plot is contrived against Mansoul, even to massacre us all in *a* day (H. W. 248). — And with the next [blow] he cut off *an* arm (P. P. T. 250). — He and I have been much *af* *a* temper, he was a little shorter than I, but yet we were much of *a* complexion (P. P. T. 310). — There was not now one day, nor *an* hour that went over Mansoul's head (H. W. 218). — Then they asked the man if the waters were all of *a* depth (P. P. D. 35). — They are for hazarding all for God at *a* clap (P. P. T. 111). — At last he took the hammer and gave *a* small rap or two (P. P. T. 288). — So he began to go down, but very warily; yet he caught *a* slip or two (P. P. D. 14). — And with that he gave *a* desperate Struggle or two (P. P. T. 8).

Obs. Even in modern English we find this use of *a* retained in the expressions: *at a time, at a stretch, in a word, of an age, of a size, of a kind*. Dickens has: Halloo, said my uncle, falling back *a step or two*.

It seems to be used for *some* or *a certain* in

Turn aside hither, and I will shew you *a* thing (P. P. T. 117). — It has been in *a* manner dry for some (P. P. T. 354). — We were minded upon *a* time to take our weapons (P. P. T. 319). — The captains and their forces . . . being had upon *a* day by Shaddai into the field (H. W. 44). — Now the old Recorder and my Lord Understanding . . . came together upon *a* day (H. W. . .).

It stands for *every* in

Doth she not speak very smoothly, and give you a smile at the end of *a* sentence (P. P. T. 351). — Yea, tidings were carried and brought to the King thereof, and that to *a* very circumstance (H. W. 29).

Obs. Compare: Be particular to *a* word (Dickens).

On the other hand we have *one* for *a* in

I can scarcely hold up mine eyes: Let us lie down here and take *one* nap (P. P. T. 152). — Compare: If you please, lie down, and take *a* nap (H. W. 209). — And Evangelist . . . gave him *one* smile and bid him God speed (P. P. T. 19).

3. In cases where the indefinite article, on account of a preceding *so, as, too, how*, takes its place between an adjective and a substantive, a comparison is always implied. Thus we say *so good a book*, meaning f. i. *as this one*. It would not do, in modern English, to shorten such an expression into the simple *this so good a book*. In Bunyan, however, there are several instances of this most uncommon construction:

God has so tempered our spirits that we can walk as companions in *this so pleasant a* path (P. P. D. 16). — Oh! I tremble to think what will be the end of *this so dreadful and so ireful a* beginning (H. W. 116). — And what is he that is become thy companion in *this so weighty a* matter (H. W. 132). — They also here did eat and drink, and make merry; for that they had gotten deliverance from *this so dangerous an* enemy (P. P. T. 282). — They stood feeding their eyes with *this so pleasing a* prospect (P. P. D. 49). — They might deliver the people of this town from the paw and mouths of *this so devouring a* Serpent (P. P. T. 322).

Obs. Comp.: For who is able to judge this thy so great a people (Bible I Kings 3, 9). Probably this construction occurs in no other place.

4. In general it may be remarked that the indefinite article is, in many cases, left out or inserted, contrary to modern usage. The rules for the employment of the article were not as yet fixed, and great liberty was allowed to the writer. Thus we cannot well see the reason why Bunyan should insert *a* in

There is *an* incoherency in their words now, as there was before betwixt their going on Pilgrimage, and sitting down here (P. P. T. 348),
and omit it in

Here therefore was grunting, and puffing, and sighing (P. P. T. 345). — But any one must think, that here was but sorry going for the best of them (P. P. T. 345); except it be that *an* in the first of these passages stands for *one*, meaning *the same*.

Thus we have:

They came back again and befooled themselves for setting *a* foot out of doors (P. P. T. 342),
but on the other hand:

I take this as an unexpected favour, that thou shouldest set foot out af doors with me (P. P. T. 209).

In the same manner we can contrast the following examples:

A great mist and *a* darkness fell upon them (P. P. T. 278),
But *a* great Mist and Darkness fell upon them all (P. P. T. 345);
Though there was, as I said, *a* great Talk thereabout (P. P. T. 70),
For there was great talk presently after you were gone out (P. P. T. 70);
and to the former of these we may add:

I am, as I said, *a* man of *a* weak and *a* feeble mind (P. P. T. 312).

In modern English we say: *to be in readiness to, to be of opinion that*, but Bunyan could say:

Be always in *a* readiness to make *a* most hideous assault within (H. W. 225). — For the common People . . . are of *an* opinion that that place is haunted with some foul fiend (P. P. T. 271).

Though we might perhaps say with Bunyan:

With *a* good will [I will tell you some profitable things] (P. P. T. 314),

Obs. Compare: With *an* ill-will Scrooge dismounted (Dickens),

They will do it with *a* ready mind (P. P. T. 311);

Yet we cannot imitate him in

Mr. Great-heart drew his Sword, with intent to make *a* Way for the Pilgrims (P. P. T. 249). We should say: with *an* intention to, etc.

We now say *to be in a rage*, but we cannot say:

For Mansoul is now in *a* kind of *a* rage (H. W. 220);

neither would it do to say:

I am glad that they are backward in *a* reformation (H. W. 237). — We shall not need to be at the charge of making *a* war upon them (H. W. 238).

The distinction which is now established between *few* and *a few*, *little* and *a little*, did not as yet exist in Bunyan's time:

We have *a few*, for indeed they are but *a few*, when compared with them on the other side (P. P. T. 317). — *A few* days will not effect so great a work (H. W. 230). — Christiana . . . then prepared him something to eat, and in *little* time the old gentleman came to himself (P. P.

T. 328). — Now behold the dirt, whatsoever they cast at him, would in *little* time fall off again (P. P. T. 331). — God, by that *a little* time is spent, will cause that their Innocence shall break forth as the light (P. P. T. 332).

Obs. Shakespeare often omits the article before *little*: *little faith* (Twelfth Night V. 1. 174) = some faith. He also has: *in little time* (Venus and Adonis 132), an expression approximating to an adverb.

In prepositional phrases of an adverbial character, especially such as are formed by putting an adjective before one of the substantives *wise, way, manner*, the indefinite article is often left out:

Also it thundered and lightened *in most fearful wise*, that it put me into an agony (P. P. D. 10). — They did run here and there through the streets of the town by companies, crying out as they ran *in tumultuous wise* (H. W. 137). — And this they did *in most humble manner*, bowing themselves seven times to the ground before him (H. W. 147). — So Mr. Great-heart recovering himself laid about him *in full lusty manner* (P. P. T. 281). — Now . . . the elders of the town of Mansoul . . . went to congratulate him, and *in special way* to thank him (H. W. 183); in which examples we might substitute real adverbs for the prepositional phrases, thus writing: *most fearfully, tumultuously, most humbly, especially*. And though we have: The Castle which you see there *at a distance* (P. P. T. 217), yet we find: Their cloud was made to grow blacker and blacker and their Emmanuel to stand *at further distance* (H. W. 233);

a special notice deserves the passage:

Mercy, looking behind her, saw, as she thought, something 'most like a Lion, and it came *a great padding pace* after (P. P. T. 278); where *a* is the preposition, and the article is omitted. We still say both *apace* and *to walk at a great pace*.

The Elizabethans often omitted the indefinite article before collective words such as *plenty, abundance*. Thus Shakespeare said: one that hath abundance of charge (I. Henry IV, II, 1), where there is such abundance (All's Well I. 1), you slew great number of his people (Tw. Night III. 3). And Bunyan: He led them into his Garden, where was great variety of flowers (P. P. T. 229). In conformity with this, but yet somewhat strange is the adverbial use of *abundance* in

To do this by way of Opinion, seems *abundance* more honest than to do it, and yet hold contrary to it in opinion (P. P. T. 296), meaning: *a great deal* more honest.

5. The insertion or the omission of the definite article before verbals in *-ing* gives rise to many irregularities, which demand at least a few words of explanation. Such verbals in English have their origin from three different sources, and may consequently be classed under three different heads: a) Firstly, there are those which already in the earliest period of the English language terminated in *-ing* (A.-Saxon *-ung*), and which are therefore to be looked upon as real abstract nouns. They cannot take either an accusative object or an adverb, but, on the other hand, they can take the definite article. b) Secondly, we have a class of forms in *-ing*, derived from the A.-Saxon dative infinitive form in *-enne* (always preceded by the preposition *to*), which termination as early as in the twelfth century was changed into *-ende*, and, subsequently, following the fate of that termination, into *-ing*. These forms, called Gerunds in a restricted meaning of the word, are real forms of verbs in so far that they are able to accept of an accusative object or an adverb. But they are treated as substantive forms of the verbs in so far that they partly, like the infinitive in the Scandinavian languages, suffer a great many prepositions to be placed before them, partly express the subject of the activity by an attributive possessive pronoun or a Saxon genitive. However, they cannot be determined by the definite article. c) Thirdly, we have the real present participles, derived from the old forms in *-ende*, which also are to be

regarded as real forms of verbs in so far that they take a direct object and an adverb, but which, however, like all participles, are treated as adjective forms of the verbs. — From what has been said, clearly follows that, if the notion of activity implied in a word of the first class is to be completed by an object, it must be by an objective genitive, and the verbal must be determined by the definite article or an equivalent word. It also follows that no word of the two latter classes can admit of either an objective genitive or the definite article. This will be clearly illustrated by the following three passages:

All things must be managed here to *the supporting* of the weak, as well as *the warning* of the unruly (P. P. T. 231). — You are to be commended for *thus bringing up your children* (P. P. T. 256). — *Thus having made Diabolus naked* in the eyes of Mansoul . . . he commands that, etc. (H. W. 121).

But when, at the beginning of the modern period of the language, the immense mass of these new-created words, from so different quarters and with so different functions, came crowding on the minds of the people, melting together by threes into one form, capable of filling all the above functions, still with a proviso that certain as yet unclear grammatical limits in each case were not overstepped, the natural consequence was a confusion, which lasted through the Elizabethan period down to the age of Bunyan, and even longer, and which caused faulty constructions of three different kinds, all amply illustrated in the works of our author:

I. A verbal, preceded by the definite article, and thus in the capacity of a real noun, is often provided with an accusative object instead of with an objective genitive:

For *the restoring* to our prince Diabolus *the famous town* of Mansoul (H. W. 245). — I hope e're long, to see it fulfilled, to *the making me* laugh again (P. P. T. 255). — So they . . . considered with themselves what ways and methods they had best to engage in for *the winning* to themselves *this famous town* of Mansoul (H. W. 6). Thus Shakesp. wrote: The seeing these effects will be, etc. (Cymb. I. 5), and Goldsmith: My attention was fixed on another object, the completing a tract (Vicar of Wakefield).

II. Verbals in *-ing*, employed as gerunds, and consequently omitting the definite article, are determined, not by an accusative object, as should be expected, but by an objective genitive:

I thank you for receiving *of me* (P. P. D. 13). — The kindness of him that so freely offered to help them both by awakening *of them*, counselling *of them*, etc. (P. P. D. 11). — He has also now an opportunity of getting it, yet so as . . . by altering *of some* of his principles (P. P. D. 24). — What is God's design in saving *of poor men* (P. P. T. 257)? — For we are for laying *of our bones* against the place (H. W. 84). — Thou talkest of subjecting *of this town* to good (H. W. 111) — Then they fell to demolishing Doubling-Castle. They were seven days in destroying *of that* (P. P. T. 327). — Nor will anything but yielding to our King prevent doing *of execution* (H. W. 58). — What a slavery is it to live always in fear of punishments, for doing so small and trivial a thing as eating *of a little fruit* is (H. W. 12). Shakesp. wrote not only: About relieving of the sentinels (1st Henry VII. II. 1), but also: Since death of my dearest mother (Cymb. IV. 2).

III. Verbals in *-ing*, used as real present participles, and hence unable to accept of the definite article, are very often determined by an objective genitive instead of by an accusative object. As this point does not strictly belong to this chapter, we here give but three examples:

But when I would be doing *of that* which is best, that which is worst is with me (P. P. T. 49). — While Apollyon was fetching *of his last blow*, . . . Christian nimbly reached out his hand (P. P. T. 61). — Then leaving *of some* of his forces, . . . that resistance might be made (H. W. 121).

Obs. In the following passage: Lord Innocent fell down dead at *the hearing of* his just lord and rightful prince, Shaddai, so abused (H. W. 29), though the construction is correct, according to the rule laid down in a), there is, however, an error of a deeper nature, Bunyan having mistaken that for a verbal noun which is here a real gerund indeed. We should omit both the article and the preposition.

6. With respect to the use of the definite article, there exist many irregularities and great inconsistency in Bunyan's works.

Thus before proper names preceded by an adjective, and before names of titles:

To think that *famous* Mansoul was now taken (H. W. 31). — *The famous* Mansoul had also some other small pieces in it (H. W. 62). — But he thought good, at first, not to send them by the hand and conduct of *brave* Emmanuel his Son (H. W. 42). — Then said *the brave* Boanerges (H. W. 52). — This oration, made by old Incredulity, was seconded by *desperate* Willbewill (H. W. 60). — You have also . . . summoned this town . . . to yield up herself to the great Shaddai (H. W. 59). — The then Lord Mayor, *the* Lord Incredulity (H. W. 59), and thus in more than a hundred passages. — Thou hast heard what my brother, *the* Captain Boanerges, hath said (H. W. 54, and often). — Then stood forth Captain Conviction (H. W. 54). — And Captain Credence was to help him there (H. W. 202). — Himself was not a native of it, but came with *the* Prince Emmanuel from the court (H. W. 201). — In rebellion and acts of treason against *the* King Shaddai (H. W. 55). — Now Giant Despair had a wife, and her name was Diffidence (P. P. T. 126, and often). — [He] gave him his daughter, *the* Lady Fear-Nothing, to wife (H. W. 203).

Mätzner in his *Englische Grammatik* II, 2, 148—151 clearly shows how great an uncertainty prevailed on this point quite from the A.-Saxon period. Sometimes the influence of Old French and Old German may be traced. It was not until very late that the rules now followed were fixed.

The same holds good with respect to abstract nouns, which now omit the article when they convey a generic notion, but assume it when taken in a more specific and concrete sense:

'Tis true; but little or more are nothing to him that has *the* Truth on his side (P. P. T. 337). — I think we must cry to Him for help . . . that would have us be valiant for Truth upon the earth (P. P. T. 79). — By this I know thou art a cock of the right kind, for thou hast said *the* truth (P. P. T. 284). — And, to say *the* truth for Grace, Phoebe, and Martha, they were of a very good nature (P. P. T. 321). — The last two examples are quite correct, as the abstract noun is referred to a special case, to something concrete. Still we also find: You say truth (P. P. T. 28). — For, to tell you truth, I love him (P. P. T. 50). — A very fair dining-room, where they might be, and sup together until time was come to go to rest (P. P. T. 317). —

If a man was to come here in *the* summer time, as we do now (P. P. T. 272), *Comp.* in spring-time (Smith and Hamilton, Dictionary). — You may be sure we are all full of hurry in Fair time (P. P. T. 318). — Thus they sat talking and spending *the* time, until supper was ready (P. P. T. 321). — He retired himself to my Lord Secretary's lodgings, and there spends time in conversing with him (H. W. 293). — The Valley of the Shadow of Death, where the Hobgoblins are, where *the* Light is Darkness (P. P. T. 341). — Yet since we have been turned from darkness to light, we have also been turned from the power of Satan to God (H. W. 276).

Though we should still leave out the article in

Nor will anything but yielding to our King prevent doing of execution (H. W. 58),

we could scarcely omit it in

But something stepped in betwixt that and execution, for as yet there was but little more done than to rage (H. W. 288).

Compare: It was usual in Athens for execution very soon to follow condemnation (W. Mitford). In our last quotation from Bunyan, however, the execution of some special design is meant.

In modern English we use *Earth* and *Heaven* without the article when we mean this life and the life to come, but place the article when we mean the globe which we inhabit and the sky surrounding it; the latter word being then mostly used in the plural number.

Thus we ought to say:

For what thing so worthy of the use of the tongue and mouth of men on Earth, as are the things of the God of Heaven (P. P. T. 80). — Observe also, and that with carefulness, what *the* Heavens and *the* Earth do teach you (P. P. T. 259).

But this distinction is not often observed by Bunyan:

He . . . has a House now given him to dwell in, to which the best palaces *on* Earth, if compared, seem to me to be but as a dunghill (P. P. T. 205). — We must cry to Him for help that would have us be valiant for Truth *upon the* earth (P. P. T. 79) — My Master . . . knows all things that are done *on the* Earth (P. P. T. 285). — I have made thee my Father's vicegerent *on* earth (H. W. 190). — There are many . . . that rather declare themselves Strangers to Pilgrimage, than Strangers and Pilgrims *in the* Earth (P. P. T. 320). — 'Tis the way to preserve you a posterity *in the* earth (P. P. T. 301), i. e. in the world. — A smile from him upon them would put more vigour, more life, and stoutness into them, than would any thing else *under* heaven (H. W. 200). Thus Milton: Be gathered now, ye waters under heaven, into one place.

We now omit the article before such nouns as *school, court, table, bed*, etc. especially in prepositional phrases, when we wish to represent, not the buildings or places themselves, but the general occupations going on there. In Bunyan's time such expressions were still in the process of becoming adverbial, wherefore we find them both with and without the article

He asked him of his welfare, and what was the best news *at* court (H. W. 289). — So they all came up to him, and saluted him, and asked him concerning his journey, and what was the best news *at the* court (H. W. 290). — He would send in much plenty of provision unto them; meat that came *from* court, wine and bread that were prepared for his Father's table (H. W. 200). — Himself was not a native of it, but came with the Prince Emmanuel *from the* court (H. W. 201). We should be apt to interchange the construction in the last two passages. — I will return *to the* court, and go to my place (H. W. 206). Comp.: to go *to* court (Smith and Hamilton, Dictionary).

Also in a great many other prepositional phrases the definite article is inserted or omitted in a manner discordant from modern usage.

Yet so it was, that through the encouraging words of he that led *in the* front, and of him that brought them up behind (P. P. T. 345). Smith and Hamilton have: He passed, he stood *in* front of his troops; he attacked *in* front. — Many of them died, and so lay at the top of every street, and *in all* by-places of the town (H. W. 280). — He would now be up every morning *by* break of day (P. P. T. 290). — He was received *with* sound of Trumpet (P. P. T. 339), comp.: borne off *amidst* the sound of drum and trumpet (Irving). — She makes variance . . . 'twixt a man and himself, 'twixt flesh and *the* heart (P. P. T. 353) — And yet he it was that conquered *at the* last (P. P. T. 283). — We hope *at* last to prevail (H. W. 234). — Thus also: *at the* first (P. P. T. 224, 45, and often), and: *at* first. — I will ask him *next* time he comes down (P. P. D. 40). — When Diabolus saw that by drumming he could not work out Mansoul to his will, *the next* night he sendeth his drummer (H. W. 259).

The definite article is sometimes quite redundant as in the following passages:

And they will not only fight for you, but cause to fly from you all those *the* Diabolonians that seek, and will, if possible, be your utter destruction (H. W. 192). — So they marched till they came within less than a league of the town, *the* there they lay till the first four captains came (H. W. 88). By the article *there* is made a substantive = *in which place*. About the insertion of *the* before *which*, see the pronouns.

Substantives.

7. One of the most interesting points of English grammar is certainly, on a nearer view, the Gender of nouns. There can scarcely be a greater discrepancy between theory and practice, than that which exists, with regard to this point, between the tendency of grammar and the literary dialect on one side, and the course of the vulgar speech on the other: Grammar clearly tends to make the names of animals and lifeless things neuter, whereas to the common working man and the peasant the greater bulk of inanimate objects occur as *he* or *she*. Dr. Sachs, in his grammar, page 217, gives a highly interesting list of animal names which, even when used without regard to a special gender, are in the popular dialects augmented by adding a personal forename to them, as *Jackdaw*, *Robin Redbreast*, *Tomtit*, *Maggie*, *Jennyspinner*, *Harry long leggs*, *Maggie Monyfeet*, etc.; and he adds that even the names of many lifeless things are expressed in this manner, f. i. *Jackboot*, *Tom thumb*. What else is this usage but a proof that such animals and things are in the dialects really regarded as masculine and feminine? This predilection for personal gender in the minds of the common people could not but influence and, in some cases, penetrate into the literary language. Thus a great many epicene names of animals are capable of a personal gender, though they may also be neuter. The sailor in his slang, and after him everybody, treats the names of vessels as feminine; nay — if I may add an observation of my own — he even looks upon them as real living beings, and says f. i. of a cutter that *she sits gracefully on the smooth water*, that *she is just heaving her anchor*, that *she hoists her pendant*, and *fires a gun* (Marryat: The three Cutters). — Now, with respect to the language of Bunyan, it will not, perhaps, be found unworthy of notice, when we state that, whenever he is speaking of animals, he always treats them as living beings;

Every time *she* [a chicken] drank, *she* lifted up *her* head and *her* eyes towards heaven (P. P. D. 42). — The sheep was quiet, and took *her* death patiently (P. P. D. 42). *Sheep* is by Mätzner given as masculine (Gr. I. 250). — The fatter the sow is, the more *she* desires the mire, the fatter the ox is the more gamesomely *he* goes to the slaughter (P. P. D. 43). — That dog has another owner; *he* also is kept close in another man's ground, only my pilgrims hear *his* barking (P. P. D. 40). — Here is not anything but an ugly spider, who hangs by *her* hands upon the wall (P. P. D. 42). Mätzner gives *spider* as a masculine word. — They espied a little Robin with a great spider in *his* mouth (P. P. T. 230). — What a disparagement is it to such a little pretty bird as the Robin-read-breast is, *he* being also a bird above many, that loveth to maintain a kind of sociableness with man (P. P. T. 230). — The hare cheweth the cud, but yet is unclean; because *he* parteth not the hoof (P. P. T. 86); *hare*, says Mätzner, is commonly used as feminine, as is always the case in the hunting-language; Bunyan here makes the word masculine (A. S. *hara*, m.) — This brings to my mind that of Moses, by which he described the beast that is clean. *He* is such an one that parteth the hoof, and cheweth the cud (P. P. T. 85), comp. Chaucer: And whan a beste is deed, *he* ne hath no peyne; and Cowper: The beast is laid down in *his* lair. — You see how the Bee lieth still all winter, and bestirs *her* only when *she* can have Profit with Pleasure (P. P. T. 112), comp. Bryant: The bee . . . loads *his* yellow thighs for thee; but Milton: The bee . . . that at *her* flowery work doth sing; in A. S. *beo* is feminine. — Why doth the Pelican pierce *her* own breast with *her* bill? To nourish *her* young ones with *her* blood (P. P. T. 266); *pelican* is, according to Mätzner, both masculine and feminine as an epicene word; Smith and Hamilton make it masculine, and so is the French root. It is not certain that B. meant the female. — The Lion also came on apace, and Mr. Great-heart addressed himself to give *him* battle. But when *he* saw that it was determined, that resistance should be made, *he* also drew back, and came no further (P. P. T. 278).

Also with regard to the names of lifeless things and to abstract nouns, there are some peculiarities of gender to be found in Bunyan, though, upon the whole, his language is, in this respect, more in conformity with the literary prose dialect. In general the *neuter* gender is predominant:

Now it seems as if the Earth with *its* bars, were about us for ever (P. P. T. 279); according to Mätzner this word is very often feminine, as in A. S. — When he was got now by the Hill, *it* seemed so high (P. P. T. 14): the word is sometimes still used with its original masc. gender. — The Coelestial Glory . . . *it* (P. P. T. 22), by some used as feminine. — This is to shew thee, that the Law, instead of cleansing the heart (by *its* working) from Sin, doth . . . increase *it* in the soul, even as it doth discover and forbid *it* (P. P. T. 26). — So is Sin vanquished and subdued, and the soul made clean, through the Faith of *it* [= *its*] (P. P. T. 26). Both *law*, *sin*, and *soul* are sometimes feminine. — Untill Grace displays *itself* . . . with *its* glory (P. P. T. 306).

But still we have to observe the following passages:

Every tub must stand upon *his* own bottom (P. P. T. 36), where, however, another edition has *vat* . . . *its*. — He is the very stain, reproach, and shame of Religion to all that know him; *it* can hardly have a good word in all that end of the town where he dwells, through him (P. P. T. 84). — You must also own Religion in *his* Rags as well as when in *his* Silver Slippers; and stand by *him* too when bound in Irons, as well as when *he* walketh the streets with Applause (P. P. T. 110); Mätzner, Gr. I. 257, classes the words in *-ion* and *-on* as feminine, but states that *passion*, *contemplation*, *action*, and some more, are also, though seldom, of the masculine gender. — Then I saw that one came to Passion, and brought *him* a bag of Treasure, and poured it down at his feet (P. P. T. 26). — Thus also: Patience will have to laugh at Passion, because he had his best things last (P. P. T. 27). — Also the Pit of Hell opened *her* mouth just where I stood (P. P. T. 34). — Thus *town* is very often spoken of as *she*: When the whole town of Mansoul was in *her* career after vanity, and in *her* dance after the giant's pipe (H. W. 19). — This was therefore the present state of the miserable town of Mansoul: *she* had offended her Prince, and he was gone; *she* had encouraged the powers of hell, by *her* foolishness, to come against *her* to seek *her* utter destruction (H. W. 245). — Yea, will not this town, when *she* sees *herself* utterly forsaken of *her* Prince, of *her* own accord open *her* gates (H. W. 238).

In a few instances *he* and *it*, or *she* and *it*, are used about the same noun in the same passage:

While they lay here, there came a Monster out of the woods, and slew many of the people of the town. *It* would also carry away their children, and teach them to suck *its* whelps. Now no man in the town durst so much as face this Monster; but all men fled when they heard of the noise of *his* coming (P. P. T. 322). — Christian saw the picture of a very grave Person hang up against the wall; and this was the fashion of *it*, *It* had eyes lifted up to Heaven, the best of Books in *his* hand, the Law of Truth was written upon *his* lips, the world was behind *his* back; *it* stood as if *it* pleaded with men, and a Crown of Gold did hang over *its* head (P. P. T. 24). — Aye, the town *itself* had positive commission and power from *her* King to demand service of all (H. W. 3). — And then the town of Mansoul will, of *itself*, open to us . . . Yea, to be sure that we then with a great deal of ease shall come upon *her* and overcome *her* (H. W. 242).

Obs. In Old English both *he* and *it* had the same genitive: *his*. In the authorized Version of the Bible *its* was not used originally, and even in Shakespeare's time is said to have been very rare. Some, at least, of the above anomalies may be declared in this way. Shakespeare sometimes used *it*, an old provincial form of genitive, instead of *its*, when speaking of a child. Bunyan says: *a child* . . . *it* (P. P. T. 296); but *his* in the passage: a little room, where sat two little children, each one in *his* chair (P. P. T. 26), probably depends upon an anticipation of the masculine gender of their names, Passion and Patience. Or, does *his* here stand for *its*, and is the passage to be looked upon as a key to the explanation of many of those above? We shall not decide.

S. Speaking of the gender of nouns, we will slightly touch a question which, however, does not strictly belong to our subject. It might be imagined that, in consequence of the allegorical style of the works of Bunyan, many hints with respect to gender might be

gathered from the personification of abstract nouns. This is, however, not the case. In the *Holy War* f. i. the form of the simile required that all the acting characters should be masculine. Consequently *Mind*, *Understanding*, *Conscience*, *Reason*, *Will*, *Rage*, *Exprience*, *Despair*, *Covetousness*, *Lasciviousness*, *Corruption*, *Ostentation*, etc., are all personified as men. The same is also, to a great extent, the case with the *Pilgrim's Progress*. There are very few passages like the following one:

He that began to sweep at first, is the Law; but *she* that brought Water, and did sprinkle it, is the Gospel (P. P. T. 26), and very little is to be concluded from them, as Bunyan seems to have been led by no general principle in this respect.

9. The plural number of substantive nouns often occurs in passages where the singular would now be judged more correct. This is especially the case with verbals in *-ing*, even when they are apparently used as abstract nouns. Otherwise it is the rule with these verbals that, when they assume the plural form, as they, indeed, do very seldom, they pass over from their abstract signification to a more concrete one, as f. i. *sweeping*, *sweepings*; [*trapping*, old, = adorning], *trappings*; *shaving*, *shavings*:

He findeth *hungerings* and *thirstings* after it (P. P. D. 20). — I never thought that by *awakenings* for sin, God at first begins the conversion of a sinner (P. P. D. 31). — You must learn of this sheep to suffer, and to put up with wrong without *murmurings* and complaints (P. P. D. 42). — Fetch something and give it Mercy to smell on thereby to stay her *faintings* (P. P. D. 40). — His Word I did use to gather for my food, and for antidotes against my *faintings* (P. P. T. 363). — We are compassed on every side, Lord; our own *backslidings* reprove us (H. W. 286). — Trembling man, these are to summon thee to be ready with thy king by the next Lord's Day, to shout for Joy, for thy deliverance from all thy *doubtings* (P. P. T. 359). — It was here also much discoursed, how the River to some had its *flowings*, and what *ebblings* it has had while others have gone over (P. P. T. 354). — Besides, here a man shall be free from the noise, and from the *hurryings* of this life (P. P. T. 273). — That so his Majesty may not loose the benefit of these his good *beginnings*, but may complete his conquest (H. W. 82). — But when he saw that none would regard, nor lay these fearful *beginnings* of his anger and judgment to heart (H. W. 211).

Obs. In this signification of *commencement* the word is not able to assume the plural, as far as I know; but in the significations of *rudiments* and *materials* it sometimes takes the—s: the first *beginnings*. — Mighty things from small *beginnings* grow (Dryden).

Also, when your garments are white, then I am delighted in your ways; for then your *goings* to and fro will be like a flash of lightning (H. W. 343).

Obs. Compare: They have seen thy *goings*, O God; even the *goings* of my God, my king, in the sanctuary (quoted from the 68:th Psalm v. 24, in H. W. 307). Webster, who cites this passage, translates it with *way*, *behaviour*. Bunyan has, however, by adding the complement *to and fro*, fetched the word back to its original meaning.

But also with other nouns than verbals we sometimes find the plural used in a manner more or less difficult to explain:

I met him once in the *streets*, but he leered away on the other side (P. P. T. 71). — If I did but meet a good man in the *streets* (P. P. T. 154). At least in the former of these two examples the singular ought to stand. — Then they asked the men if the *waters* were all of a depth (P. P. D. 35). — They were smothered in the bottom [of the pit] by the *damps* that commonly arise (P. P. D. 25). In this manner names of materials are often used in poetry and nobler prose. Thus Longfellow has *sands* and *waters*, Hughes has *snows*, Bryant has *dews*, *smokes*, *rains*. — *Wars* is hence very often used in this respect about *one* war: He went off to the *wars* too (Irving), and thus: Or if they know the manner of the war of their own, yet not the rites and ceremonies of the *wars* in which we are concerned, when I make *wars* upon mine enemy Diabolus. (H. W. 91). — Still we find: Who is able to make war with him (H. W. 93). — Singing *praises* to him (P. P. D. 43), comp.: Heaven

and earth shall high extol Thy praises with the innumerable sound Of hymns (Milton). — But are all the other *righteousnesses* of no use to us (P. P. D. 44). Bunyan here speaks of different kinds, but this is not the case in: If all my *righteousnesses* are filthy rags (P. P. D. 31). — When the Gospel comes in, the sweet and precious *influences* thereof to the heart, then, etc. (P. P. T. 26). — By this also, a Man may learn what are the great Promises and *consolations* of the Gospel (P. P. T. 81); comp.: Against such cruelties with inward consolations recompensed (Milton). — They also thought to drive away his distemper by harsh and surly *carriages* to him (P. P. T. 2). — One chanced mockingly, beholding the *carriages* of the men, to say unto them (P. P. T. 98). — But for our *sakes*, shut the door upon them (P. P. D. 64). I denied myself of things, for their *sakes*, in which they saw no evil (P. P. D. 13). — You must also diligently give ear to what good talk you shall hear from others; for your *sakes* do they speak good things (P. P. T. 259).

10. On the other hand we sometimes find the singular where, according to modern usage, the plural ought to stand:

They stroked them over their faces with their *hand* (P. P. T. 225). — Nor durst he, for all he saw several go over before him, venture, tho' they many of them offered to lend him their *hand* (P. P. T. 287). — Our *heart* oft-times wakes when we sleep (P. P. T. 255). — To which many may be compared that are in the garden of God . . . whose leaves are fair, but their *Heart* good for nothing (P. P. T. 232). — It is true, they neither have the Pilgrim's *weed*, nor the Pilgrim's Courage (P. P. T. 321), Compare: Woman's *weeds* (Shakespeare), lowly shepherd's *weeds* (Spenser), Palmer's *weeds* (Milton); used in singular, as it sometimes is, it seems to signify: a mourning badge. — 'That man would ha' been loth, might he have had a week to run *twenty mile* in his life, to have deferred that Journey to the last hour of that week (P. P. T. 297); thus in Fielding: a cascade of about *thirty foot*; in Pope: *hundred head* of, etc.; Shakespeare has: he would have walked *ten mile* afoot, twelve *year* since, this *three mile*, etc.; in Halliwell: *an five mile*. This usage, more or less common to all German languages, is in English still preserved in: pair, brace, couple, head, yoke, dozen, score, and some others. — So I saw in my dream, that he made haste and went forward, that if possible he might get *Lodging* there (P. P. T. 44). — Well, said Mr. Great-heart, will you have the Pilgrims up into their *lodging* (P. P. T. 317). This word is commonly used in the plural number, especially when = a place of temporary habitation. Spenser has: Fair bosom — the *lodging* of delight; and we sometimes still find the singular, especially when it approaches to the character of the verbal. Bunyan has also the plural: So he came up to the captain's lodgings, and saluting him, he asked him of his welfare (H. W. 289).

Upon an error not uncommon in Elizabethan writers depends the plural genitive *mother's* for *mothers'* in

Yea, those that were yet unborn they destroyed in their *mother's* wombs (H. W. 280).

In the following passage *fiend* and *brother* seem to be used as collective names:

Nor do thou hurt the least native that moveth or breatheth therein, if they will submit themselves to me, but treat thou such as if they were thy *friend* or *brother* (H. W. 45).

Obs. It is very likely that both the words are old dialectical forms of plural. *Friend*, Goth. *frijōnds*, A. S. *friōnd*, *friēnd*, is an original present participle, and like other adjectives in Old English formed the plural in -e, which termination, however, was soon lost. — *Brother* has in the oldest English the plural *brothru*, out of which grew *brothre*, *brothren*, *brethren*; and *brotheres*, *brothers*. But in the Northern dialects the plural form in the fourteenth century was *brethre*, out of which grew the dialectal plural *brether*: These be my *mother*, *brether*, and sisters (Bp. Pilkington, d. 1575, quoted after Morris).

In the same manner a *Turk* is used collectively in

'Tis better to deal with a *Turk* than with him, for fairer dealing they shall have at their hands (P. P. T. 84).

11. Among obsolete and uncommon formations of plural we have to note, besides *Friend* and *Brother* (H. W. 45), of which we have already spoken in the note above, *Brethren*, in the signification of *brothers*:

And he that comes after him, and hates not his father and mother, and wife and children, and brethren and sisters (P. P. T. quoted after Luke XIV, 26), comp. Skelton, I p. 203 : Joseph . . . the which had VII brethren.

Hosen, instead of the singular *hose*, which is now the only form in use:

They go not uprightly, but all awry with their feet; one shoe goeth inward, another outward, and their *hosen* out behind (P. P. T. 321).

Obs. Comp. A. S. *hose*, pl. *hosan*, and Old English *hose*, pl. *hosen*.

Seraphims and

Cherubims, where the Hebrew plural termination -im has been augmented by the English -s.

We otherwise say *cherubim* or *cherubs*:

There we shall be with Seraphims and Cherubims, Creatures that will dazzle your eyes to look on them (P. P. T. 7).

Summonses, however, in

Ask else thy captains, and they will tell thee that Mansoul hath, in answer to all their *summonses*, shown love and loyalty to me (H. W. 93),

is quite correct, *summons* being, notwithstanding its seeming plural form, a real singular, in Old French: *semonse*, *semonce*, from the Latin verb *submonere*. Compare also Mätzner's Grammar I, 321.

12. Concerning the Cases of Nouns, we have a few observations to make on the possessive case in 's commonly called the Anglo-Saxon genitive.

First, Bunyan often used this case in passages where the construction with *of*, or the French genitive, would be more in conformity with the rules of modern grammar:

What may we expect between this and our *journey's* end (P. P. D. 6). — He can now do little more than -sit in his *Cave's* mouth (P. P. T. 68). — When so like te be weary, as when almost at their *journey's* end (P. P. T. 348). — Methought I saw two men, as like these as ever the world they could look, stand at my *bed's* feet (P. P. T. 223). — By building an high and strong tower, just between the *sun's* reflections and the windows of my lord's palace (H. W. 17). — The charge and expense of that *summer's* wars, on the King's side, seemed to be almost quite lost (H. W. 63). — Now did *Mansoul's* cup run over, now did her conduits run sweet wine (H. W. 201). — Doth she not wear a great purse by her side, and is not her hand often in it, fingering her money, as if that was her *heart's* delight? (P. P. T. 351).

Obs. In Old English the possessive termination, — *es*, -s was added to any substantive: *myn heites queen!* (Chaucer), this worldes transmutacioun (Idem). In the modern language we do not use the Anglo-Saxon genitive of impersonal nouns to express any of the syntactical relations otherwise denoted by the genitive case, whether possession, origine, quality or partition. It is employed rather to facilitate the joining together of two simple words into one compound, indicating, moreover, that this compound is taken in a figurative sense. Thus a *bird's nest* may never have been the nest of a bird, *sheep's head* is a dish, a *sheep's eye* is cast by a diffident lover, a *sheep's foot* is a tool used by printers, a *bird's-eye* is a plant, and so is a *bird's-foot*. There are hundreds of compounds formed in that way in the English language. Only with impersonal nouns expressive of *measure*, *weight*, or *duration of time* the ancient use of the A.-Saxon genitive is still retained to express the qualitative (but not the partitive) relation.

But also in the formation of this case many passages remind of the earlier stages of the language. Thus the apostrophe is sometimes left out, as it indeed was very often until the end of the seventeenth century; thus the genitive termination is not seldom left out altogether, chiefly after words ending in -ce, and after plurals, of which usage we find numerous examples in Early English; thus also in the plural genitive we sometimes see the apostrophe inserted *before* the plural -s, instead of being added *after* it, which was, indeed, the general custom two centuries ago, though in modern reprints of works from that time the error is usually corrected:

a) To have to do with other *mens* wives, had been practised by David, God's beloved (P. P. T. 295).

b) This Faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person, for thy *actions* sake, which is false (P. P. T. 165). — And that for these *things* sake, the wrath of God cometh upon the children of disobedience (P. P. T. 153). — And he said to the *Pilgrims* Guide, What is the cause of your coming hither (P. P. T. 249)? — Long Prayers were their Pretence; but to get *widows* houses was their Intent (P. P. T. 116). — Making no question for *Conscience* sake (P. P. T. 113). — They are, said she, our *Country* birds, they sing these notes but seldom (P. P. T. 270).

c) Yea, those that were yet unborn they destroyed in their *mother's* wombs (H. W. 280). — The Spider taketh hold with her hands, as you see, and is in *King's* Palaces (P. P. T. 227).

Obs. 1. Compare: a) His *sistars* son was he (Percy. Reliques, II). — And at the *kinges* *modres* court he light (Chaucer). — b) Sith the *pestilence* time (Piers Ploughman). — To *David* kyngdom (Rob. of Gloucester). — And even Longfellow has: They passed this way! I hear their *horses* hoofs. — c) The *Lord's* House = the House of Lords, the *Common's* House = the House of Commons, are by Mätzner cited after John Wallis.

Obs. 2. From a misunderstanding of the nature of the apostrophe, arose the error of substituting *his* for the *'s*, rather common from the time of Ben Jonson down to that of Addison. In Bunyan I have found but one example of it: Then he gave me a Book of Jesus *his* inditing (P. P. T. 158); comp. And this we beg for Jesus Christ *his* sake (Book of Common Prayer).

13. There are many substantives, both in the *Pilgrim's Progress* and the *Holy War*, which are now *obsolete*, or *rare*, or *colloquial*. We will give a list of the most important of them, merely prefacing that list by the statement that many such words are still in vogue in the dialects:

Advance-ground: the former of these words is here used as an adjective = advanced. We still say: *an advance-guard*, *an advance-payment*.

Further, there were severall small banks and *advance-grounds* (H. W. 89).

Await = ambush: formed by the prefix *a* and *wait*; O. Fr. *guaitte*, *guete* N. Fr. *guet*, O. H. Germ. *wakta*, Goth. *vaktvô*:

They also told me, that this Way was full of deceivers, and of persons that laid *await* there to turn good men out of the path (P. P. T. 342).

Obs. We now say: to lay *wait* = to prepare an ambush. Another interpretation of the passage would be: *to lie in wait*, in which case *lay* stands for *lie*, and *await* is an obsolete adverb.

Betterment = advantage or betterness, from the comparative, *better*:

It will appear there is no *betterment* betwixt him and myself (P. P. D. 8).

Bickermment = contention: from *to bicker* = to skirmish; Scot. *bicher*, *byker*; Welsh: *bicra*, to fight; comp. N. Germ. *pickern*, *bickern*:

Thus the *bickermment* went awhile (H. W. 77).

Obs. Spenser has the word.

Board = a table to put food upon; A.-Sax. *bord*; comp. Sw. *bord* and *bräde*

For all preaching, books and ordinances here, are but as the laying of the trenchers and setting of salt upon the *board* (P. P. T. 302).

Obs. A *board*, according to Halliwell, was often moveable and placed on trestles.

Bramble = brabble, Dutch: *brabbelen* = to talk confusedly, to clamor; comp. Dan. *vrøvl*:

Then they all with one consent said to this *bramble*, 'Do thou reign over us' (H. W. 16).

Obs. The word has nothing at all to do with *Bramble*, A.-S. *brēmbel*, *brēmber*, O. H. Germ. *brūmal*, L. Germ. *brummel-beere*, N. H. G. *brombeere*.

Conscience = consciousness, knowledge of our own thoughts or actions:

He debauched the man, and by little and little, so drew him into sin and wickedness that at last he . . . was almost . . . past all *conscience* of sin (H. W. 19).

Obs. Comp. The sweetest cordial we receive, at last, Is *conscience* of our virtuous actions past (Denham).

Consult = consultation, from Lat. *consultus*:

Wherefore, after this *consult*, the Son of Shaddai . . . stood by his resolution (H. W. 32).

Obs. Comp.: The council broke, And all their grave *consults* dissolved in smoke (Dryden).

Despond = despondency, of the verb *to despond* from Lat. *despondere*;

My will, and my daughter's is, that our *Desponds* and slavish fears be by no man ever received (P. P. T. 360). — This miry Slough is such a place as cannot be mended: It is the descent whither the Scum and filth that attends Conviction for Sin doth continually run, and therefore it is called the Slough of *Despond* (P. P. T. 9, and often).

Delicate = delicacy, nicety; of the adjective *delicate*, from Lat. *delicatus*:

Meat that came from court, wine and bread that were prepared for his Father's table; yea, such *delicates* would he send unto them (H. W. 200).

Dint = blow, stroke, power; from A.-Sax. and Icel. *dynt* = blow.

We might have come out with force upon you, and have caused you to feel the *dint* of our swords (H. W. 61).

Obs. Milton has: mortal *dint*; Fairfax: like thunder's *dint*.

Document = precept, instruction; Lat. *documentum* from *docere*.

Mr. Conscience, the preacher, he also did his utmost to keep all his good *documents* alive upon the hearts of the people of Mansoul (H. W. 273).

Obs. Learners should not be too much crowded with a heap or multitude of *documents* or ideas at one time (Watts).

Gin = trap, snare; a contraction of *engine*, Fr. *engin*, Span. *ingenio*, Lat. *ingenium*:

The Valley of the Shadow of Death, . . . where the Way is full of snares, pits, traps, and *gins*. (P. P. T. 341).

Obs. Spenser has: Treason and deceitful *gin*.

Gossip = sponsor, one who answers for a child in baptism; O. Engl. *gossib*, *godsib*; A.-Sax. *godsibb* = a relation by a religious obligation, from *god*, God, and *sibb*, alliance, relation; comp. N. Germ. *Sippe*, relation:

If your honours shall please to send for any that do intimately know me, or for the midwife that laid my mother of me, or for the *gossips* that were at my christening, they will . . . prove, etc. (H. W. 168). — The *gossips* also know it is thus [sc. that his name is False-Piece], though he has had the face to deny it in open court (H. W. 170).

Gossiper = an idle tattler, now: gossip. Bunyan probably formed the word himself, as it occurs in no dictionary:

She is a great *gossiper*; she is always, both she and her daughters, at one Pilgrim's heels or other (P. P. T. 352).

Governance = exercise of authority, government; Fr. *gouvernance*.

Beware that you yet yield yourselves unto their governance; and in due time you shall receive your reward (H. W. 293).

Incommodity = inconvenience, trouble; Lat. *incommoditas*, Ital. *incomodità*, Fr. *incomodité*:

So I told them that the place from whence I came, had I not found *incommodity* there, I had not forsaken it at all (P. P. T. 337).

Obs. Comp.: A great *incommodity* in the body (Bp. Taylor).

Let = hinderance, obstacle, delay; from the A.-S. verb *letian*, *lettan*, to hinder; comp. Dutch *letten*:

For there was now no *let* in their Way, no not there, where but now they were stopt with a Pit (P. P. T. 279).

Obs. Comp.: Consider whether your doings be to the *let* of your salvation or not (Latimer).

List = inclination, tendency, desire; from A.-Sax. *lyst*, desiderium, Goth. *lustus*, Germ. *lust*, Sw. *lust*:

Their men also were more disordered, and had no *list* to fight (H. W. 274). — He that can of *list* and will propound what he pleases (P. P. T. 110).

Obs. Comp.: Liberty, *list*, and leisure to begin . . . this violent schism (Fuller).

Merchandizer = merchant, from *merchandise*; the word does not occur in the dictionaries, and is probably peculiar to Bunyan:

But that which did not a little amuse the *merchandizers*, was, that these Pilgrims set very light by all their wares (P. P. T. 98).

Noise = music, concert; from O. Fr. *noise*, *nose*, strife, quarrel, noise, Lat. *noxa*, *noxia*, hurt, injury:

But how were their ears now filled with heavenly *noises* and their eyes delighted with Coelestial Visions (P. P. T. 354)?

Obs. The uncommon acceptation of this word in the above quotation depends on an ellipsis; comp.: Yes, 't is, as I believe, a *noise of musick*, for Yoy that we are here (P. P. T. 253), Milton has the word.

Occasion = argument, persuasion; Fr. *occasion*, Lat. *occasio*

Now, together with these, he was a man of great strength, resolution, and courage, nor in his *occasion* could any turn him away (H. W. 22).

Obs. comp.: Whose manner was, all passengers to stay,
And entertain with her occasions sly (Spenser).

Pack = a loose or lewd person; one who deceives by false appearances; from A.-S. *pæcan*, to deceive. Skelton has the word:

They should have . . . loved their Prince, and have stoned this naughty *pack* [Mr. Carnal-Security] to death (H. W. 205).

Prevailer = one who prevails, gains the victory over something. The word does not occur in the dictionaries. It is formed from the verb *to prevail*, after the model of the Shakesperian *prevailment* (Mids. Night's Dream, I, 1):

Think you that you shall be *prevailers* and prosper in this design (H. W. 289)?

Quarrel = cause of contest, occasion of altercation, ground of hostility, *complaint to a court*; from O. Eng. *querle*, used by Ayliffe as a law-term in the last mentioned signification, O. Fr. *querle*, Lat. *querela*, a complaint:

We want thee; for we are come to revenge the *Quarrel* of the many that thou hast slain of the Pilgrims (P. P. T. 308).

Obs. Comp.: Holinshed: He thought he had a good *quarrel* to attack him.

Rabblement = a tumultuous crowd of low people, rabble; from O. Prov. Fr. *rapaille*, Dutch & Low Germ. *rabbeln*, to speak confusedly, Low Lat. *rabulare*, (form Lat. *rabula*)
Comp. Sw. *rabbla*, to recite without reflection, *rabulist*, a mutineer:

Then came together from all places of the den, Beelzebub, Lucifer, Apollyon, with the rest of the *rabblement* there (H. W. 222). — The Prince of this Town, with all the *rabblement*, his attendants (P. P. T. 104).

Obs. And still, as he refused it, the *rabblement* shouted (Shakespeare).

Reformade = reformado, a Spanish word, with the obsolete signification of *an officer who, for some disgrace, is deprived of his command, but retains his rank and pay*. Bunyan has the word chiefly in the expression *to ride reformade*, to accompany an army without having any special command:

There were also some from the court that rode *reformades* for the love that they had to the King Shaddai (H. W. 88). — And those that rode *reformades*, they went about to encourage the captains (H. W. 106). — The *reformades* also, such as were like themselves, were made some of them captains of hundreds (H. W. 256).

Say = speech, something said, a current story; A.-Sax. *sagu*; the word is rare or colloquial:

If such thou meet'st with, then thine only way
Before them all, is, to Say out thy *Say* (P. P. T. 188).

Obs. He had no sooner said out his *say* (L'Estrange).

Stick = refraining, hesitation, stop; a provincial noun formed of the intransitive verb *to stick*:

When we came at the Hill Difficulty he made no *stick* at that (P. P. T. 289).

Stitch = space passed over, distance, way:

I promise you, said he, you have gone a good *stitch*, you may well be a weary; sit down (P. P. T. 316).

Stomach = resentment, desire, pride, from Lat. *stomachus*:

Diabolus had finished his army . . . and had set over them captains and other field officers, such as liked his furious *stomach* best (H. W. 254).

Obs. Comp. Stern was his look and full of *stomach* vain (Spenser).

Stomachfulness = perverse obstinacy, stubbornness; from *stomach*:

I have often heard him say, and that with very great *stomachfulness*, that there was neither God, angel, nor spirit (H. W. 161).

Space = a short time, a while; Fr. *espace*, Lat. *spatium*, rare:

But as for Christian, he . . . was remanded back to prison; so he there remained for a *space* (P. P. T. 107).

Obs. To stay your deadly strife a *space* (Spenser).

Stroy = destruction; a provincial noun, from the obsolete verb *to stroy* = to destroy; the word does not occur in the dictionaries:

Nor did they partake or make *stroy* of any of the necessities of Mansoul (H. W. 281).

Turk = a mahometan, and hence one who is not amicably disposed against the christians, and therefore cheats them:

Men that have any dealings with him, say, 'Tis better to deal with a *Turk* than with him, for fairer dealing they shall have at their hands' (P. P. T. 84).

Obs. Chillingworth has the word in the same acceptation.

Water = tears

Then the *water* stood in Christiana's eyes (P. P. T. 227). — I went out to him, and asked what he was; but poor man the *water* stood in his eyes (P. P. T. 288).

Wherewithal = the means wherewith to accomplish any purpose; originally an adverb, but sometimes colloquially used as a substantive:

This is, said the Shepherds, to shew you, that he that has a heart to give of his labour to the poor, shall never want *wherewithal* (P. P. T. 332).

Wise = manner, mode; A.-Sax. & Low Germ. *wise*, Icel. *visa*, Sw. *vis*. This word is nearly obsolete, except in such phrases as: *in any wise*, *in no wise*, *on this wise*, and the like:

Also it thundered and lightened in most fearful *wise* (P. P. D. 10). — They ran in tumultuous *wise* (H. W. 137).

Obs. Spenser has: All armed in complete *wise*; Sidney: This song she sings in most commanding *wise*.

Adjectives.

14. To Comparison a few lines must be devoted. In modern English there exist side by side two different ways of expressing the different degrees of adjectives, one older than the other; one of Anglo-Saxon origin and occurring in the oldest period of the language, the other caused by the influence of Norman-French and appearing at the end of the thirteenth century. The former of these modes of comparison, which consists in suffixing the terminations *-er*, *-est* to the positive stem, is limited to monosyllabic adjectives and such dissyllables as either have the accent on the second syllable, or end in *-le* or *-y*. The latter, which consists in putting the adverbs *more*, *most* before the positive, applies to all other dissyllabic adjectives and to polysyllables. In Early and Middle English, however, the use of the Anglo-Saxon comparison was not so limited, the terminations being without hesitation added to any adjective, even to those of romance origin: Are no men *avarouser* than hii (Piers Ploughman), the *marveillonseste* metels (Id.) Shakespeare has such forms as *horrider* (Cymb. IV. 2), *perfecter* (Coriol. II. 1), *certainer* (M. Ado. V. 3), *violentest* (Coriol. IV. 6), *cursedst* (Merch. of V. II. 1), *lyingest* (Tam. of the Sh. I. 2), *perfectest* (Macb. I. 5). Even in Milton we find *hopefullest*, in Goldsmith, *cruelest*, a *cunninger* animal, and so on. In the popular dialects this usage is almost universal. There the Anglo-Saxon comparison is applied to any adjective or participle. Dickens when picturing the vulgar tongue gives ample proof of this: *the mildest, amiablest, forgivingest-spirited, longest-sufferingest female* (Master Humphr. Clock). It cannot, therefore, be strange that we should find in Bunyan examples like the following:

But now I look better about me, I perceive you are *honester* people (P. P. T. 284). — I am the *willingest* to stay a while here, to grow better acquainted with these maids (P. P. T. 255). — This is one of the *joyfullest* days that ever I saw in my life (H. W. 176). — But it was the *dreadfullest* Fight that ever I saw (P. P. T. 62).

Between the double comparatives and superlatives: *nearest* and *next*; *further*, *furthest* and *farther*, *farthest*; *later*, *latest* and *latter*, *last*, Bunyan does not make the distinction which is now conventionally observed. Thus *nearest* refers to place, *next* to time or order; but Bunyan most often uses the latter word with respect to place also, and even seems to shun the former:

The hill . . . seemed so high, and also that side of it that was *next* the wayside, did hang so much over (P. P. D. 7). — That side which was *next* to his own house (P. P. D. 6). — But still he endeavoured to struggle to that side of the Slough that was . . . *next* to the Wicket Gate (P. P. T. 8). — Fear followed me so hard, that I fled the *next* way and fell in (P. P. T. 8). — When Apollyon was beat, he made his retreat to the *next* valley (P. P. T. 276).

Obs. Dryden has: Her princely guest Was *next* her side, in order sat the rest.

Thus modern grammarians have tried to establish a difference of signification between *further*, *furthest* and *farther*, *farthest*. The former are to signify: more (most) remote, as to place, the latter, at least in the comparative, additional, more advanced. Their endeavor has, however, been crowned with but little success. In fact, as to origin these two comparisons are not to be regarded as collateral forms:

So when they had concluded to do it, they had them first to the Top of an Hill, called Error, which was very steep on the *furthest* side (P. P. T. 133). — Their cloud was made to grow blacker and blacker and their Emmanuel to stand at *further* distance (H. W. 233). — But still he endeavoured to struggle to that side of the Slough that was still *further* from his own house (P. P. T. 8).

Compare, with respect to the same word as an adverb:

Had not I, when at home, believed, I had not come thus *far* to seek: but finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it *further* than you) I am going back again (P. P. T. 151). — Hopeful: How *far* might they go on Pilgrimage in their day, since they notwithstanding were thus miserably cast away? Shepherd: Some *further*, and some not so far as these Mountains (P. P. T. 135). — Tell me now *farther* (P. P. D. 6).

Thus also *latter* and *last* are sometimes interchanged with *later* and *latest*. The former, according to modern grammar, are to be used with reference to order; the latter, with respect to time. Bunyan writes:

Only here was the imperfection of Mr. Fearing, he could play upon no other musick but this, till towards his *latter* end (P. P. T. 292).

Obs. Comp.: The *latter* end of his commonwealth forgets the beginning (Shakespeare). — The felon's *latest* breath (Bryant).

15. In modern English it is the rule that adjectives in the positive degree can be used as substantives only as collective plurals and as abstract neuters. If one or several individuals or concrete things are meant, a substantive (f. i. man, woman, child), or at least the indefinite pronoun *one*, must be added to the adjective. In Early and Elizabethan English adjectives are freely used as substantives even to denote one or several individuals or things: The *poor* is but feeble (Piers Ploughman). Chaucer has: She him forsoke and took another *new*; all for nought, quod this *blynd*; Shakespeare has many examples of this kind, but all those cited by Abbot are neuter. After Fiedler we may add: the *bold* and coward, the *wise* and fool, the artist and *unread*, the *hard* and *soft* seem all affin'd (Troil. and Cress. I. 3). In Bunyan, too, we often find adjectives used in this manner:

Nay, they rather bragged and boasted of their so brave fidelity to the tyrant, . . . swearing that they would never be changelings, nor forsake their old lord for a *new* (H. W. 35). — But yet, for an *old* and a *young* to set out both together, the young one has the advantage (P. P. T. 307). — There were again, that brought them of such things as they had, that were fit for the *weak* and the *strong*, for the women and the men (P. P. T. 323). — So the *feeble* and *weak* went in, and Mr. Great-heart and the rest did follow (P. P. T. 330). — This day I see . . . that you are my Lord's Shepherds indeed; for that you have not pushed these *diseased* neither with side nor with shoulder (P. P. T. 330). — Now I have conquered your Diabolus, you come to me for

favour, but why did you not help me against *the mighty* (H. W. 134)? — And in that thou sawest, that the Man stood behind the wall to maintain the Fire; this is to teach thee, That it is hard for *the Tempted* to see how this Work of Grace is maintained in the soul (P. P. T. 29). — But they that were appointed to examine them, did not believe them to be *any other* than Bedlams and *Mad*, or else such as came to put all things into a confusion in the Fair (P. P. T. 99). — I conclude then that a minister that changes a *small* for a *great*, should not, for so doing be judged as covetous (P. P. T. 114). — Many there be that do soon discern thee when thou showest them thy cloven foot; but in *thy white*, thy light, and in thy transformation, thou art seen but of a few (H. W. 141). — As is the saying of *the Wise*, All that cometh is Vanity (P. P. T. 95).

Compare, however:

So they told them, saying, thus shall it be with *the vile person*; all means used to get such an one a good name, shall in conclusion tend but to make him more abominable (P. P. T. 332).

Obs. Here a modern writer would have preferred the adjective used as a collective plural.

In the heading above we dropped a few words on the use of the indefinite pronoun *one* after an adjective, in cases where the latter could not stand alone. It must be well understood that in modern English *one* must refer to a preceding substantive, f. i.: The blue *pigeon* flapped his wings, and then he sidled up to the white *one* (Marryat). — A crew of *negroes* collected in front of the house to receive their master; the old *ones* grinned for joy and the little *ones* capered about his knees (Irving). Without reference to a preceding substantive, *one* is used, either to denote a being sufficiently known as single in its kind, as: the Eternal *one* = God, the wicked *one* = the devil, or in a few stereotyped phrases, chiefly in the familiar style, as: the great *ones* of the world (Goldsmith); his fair *one*; Cheer up, my lovely *one* (Dickens); I say, old *one* (in French: *mon vieux*); Whither are you going, sweet *one* (in French: *ma belle*); When I saw my little *ones* about me (Goldsmith); the knowing *ones* (in French: *les malins*) (Dickens). Otherwise a real substantive must be added to the adjective. But Bunyan has many instances of *one* thus absolutely employed.

This then is the mischief on't, when heedless *ones* go on Pilgrimage, 'tis twenty to one but they are served thus (P. P. T. 348). — But pray, Sir, where was it that Christian and Faithful met Talkative? That same was also a notable *one* (P. P. T. 314). — But indeed good Faithful was hardest put to it with Shame; he was an unwearied *one* (P. P. T. 314). — Well, awhile after, the captains and stout *ones* of the town of Mansoul agreed and resolved upon to make a sally (H. W. 273). — Our native *ones*, in whom from day to day we boast, and in whose actions all the year long we delight ourselves (H. W. 241).

Obs. In the popular language this use of *one* is still prevalent: Especially Topper, who could growl away in the bass like a good *one* (Dickens) — Well played, well played, young 'un! (Tom Brown's School Days). — We have been looking arter the young 'un (Dickens).

16. Sometimes adjectives are used as adverbs. In Early English many adjectives formed their corresponding adverbs by adding an *e* (dative), as *bright*, *brighte*. When in time this *e* was lost, the adverbial use still remained. From analogy with these, many adjectives which could not form adverbs in *e*, were nevertheless used as adverbs. Thus Shakespeare has the adverbs *excellent* (Tam. of the Sh. I. 1), *noble* (Ant. and Cleop. II. 2), *equal* (Henry VIII. I. 1), *easy* (Macb. II. 3), and many others. Bunyan has several examples of the kind:

I like you *wonderful* well; for your sayings are full of conviction (P. P. T. 80). — If a man doth love to talk of Miracles, Wonders, or Signs, where shall he find things recorded so *delightful*, and so sweetly penned, as in the Holy Scripture (P. P. T. 71)? — At last he came in, and I will say that for my Lord, he carry'd it *wonderful* lovingly to him (P. P. T. 289). — When he heard your lumbring noise, he gave a *wonderful* innocent smile (P. P. T. 216). — When you all

have thought what you please, I think God has been *wonderful* good unto us (P. P. T. 283). — This night as I was in my sleep, I dreamed, and behold the Heavens grew *exceeding* black (P. P. T. 32). — Some of them were *exceeding* glad and looked upward (P. P. T. 33).

Many in Mansoul that were women, both young and old, they forced, ravished, and *beastlike* abused (H. W. 280). — Why, at first I found myself somewhat inclinable to go with the man, for I thought he spake very *fair* (P. P. T. 73). — Then it came *burning hot* into my mind, whatever he said, . . . when he got me home to his house, he would sell me for a Slave (P. P. T. 73). — Many a *good* meaning man is dead, and the Diabolonians of late grow stronger and stronger (H. W. 248). — Now among these, there was one whose name was Mr. Self-Conceit, and a *notable brisk* man he was (H. W. 202).

Obs. 1. Whith regard to the last two passages we have to observe: first, that *good*, in some cases, is still seemingly used as an adverb. We say: *good-natured, good-tempered, good-humoured*. If we examine, however, these expressions more closely, we will find that *good* is here originally joined to real substantives: *nature, temper, humour*, out of which afterwards arose these false participial adjectives. As to the last passage, *notable* is unquestionably used as an adverb, forming a sort of compound with *brisk*. In the above *burning hot* we have another of similar kind. In Shakespeare such combinations are frequent: I am too *sudden-bold* (Love's Lab. Lost II. 1), *daring-hardy* (Rich. II. I. 3), *honourable-dangerous* (Jul. Cæs. I. 3).

Obs. 2. In the following passage we have an example of the opposite sort, the adverb *now* being used as an adjective: For by so doing they may . . . in little time so corrupt and defile the corporation, that her *now* Prince shall be . . . further offended with them (H. W. 257). This is now obsolete.

17. Adjectives are very often transposed in legal expressions where French influence may be traced, and in cases where the adjective may be looked upon as belonging to an abbreviated clause, whether relative or conjunctive; hence, especially when the quality is expressed by a participle:

For it is against the law, government, and the prerogative *royal* of our king (H. W. 91). — And that not only as a town *corporate* (H. W. 193). — For they were young men and *strong* (P. P. T. 326). — They being a simple people and *innocent* (H. W. 29). — I will talk of things *Heavenly*, or things *Earthly*; things *Moral*, or things *Evangelical*; things *Sacred*, or things *Prophane*; things *past* or things to come; things *foreign*, or things at home; things more *essential*, or things *circumstantial* (P. P. T. 82). — Moreover Emmanuel resolved to make, at a time *convenient*, a war (H. W. 32). — This gentleman is to teach you in all things *human* and *domestic* (H. W. 190). — Compare, however: His Master's will in all *terrene* and *domestic* matters (H. W. 189). — And now was it a day *gloomy* and *dark* (H. W. 213). — Sir, I thank you for all things *courteous* and *civil* (H. W. 209). — Mansoul has weapons *proved*, and garments as white as snow (H. W. 199). — And Christian went on his Way but still with his Sword *drawn* in his hand (P. P. T. 64).

In the following passage the transposition even seems to have changed a comparative into a positive:

So he said that he would shew me a *better* way, and *short*, not so attended with Difficulties, as the Way, Sir, that you set me in (P. P. T. 15).

Obs. Shakespeare and the other Elizabethans have numerous examples of the transposition of adjectives in the above cases.

Pronouns.

18. The Personal Pronouns exhibit many irregularities. In the first place, the nominative and the accusative are frequently interchanged: thus *I* stands for *me* and *me* for *I*, *thee* for *thou*, *he* for *him*, *them* for *they*, *us* for *we*. In Elizabethan authors (f. i. Shakespeare) this irregularity is very common. The use of *me* after the sound of *d* and *t* seems to have been avoided, thus: 'Tween you and *I*, was, according to Abbot, a regular idiom at that time.

Thou, which was employed very much like the German *du*, was found too cumbrous, especially in questions and exhortations where the pronoun was unemphatic, and was therefore ungrammatically replaced by *thee*. Moreover, as *he* and *she* were able to be used as substantives (obs. 2, below), it could not sound so very strange to use the form *he* as an accusative, instead of *him*. This usage still prevails in the dialects (See Mätzner, I. 285):

Welcome, welcome, good Mr. Ready-to-halt, I hope *thee* and I may be some help (P. P. T. 313). — Let *thee* and *I* go on, knowing that we have belief of the Truth (P. P. T. 152). — But for such footmen as *thee* and I are, let us never desire to meet with an enemy (P. P. D. 29). — I thought nobody had been like me; but I see there was some semblance 'twixt this good man and I, only we differ in two things (P. P. T. 292). — Trough the encouraging words of *he* that led in the front and of *him* that brought them up behind, they made a pretty good shift to wag along (P. P. T. 345). — A little distance from this Gate, there is erected a strong castle, of which Beelzebub is the captain; from thence both *he*, and *them* that are with him, shoot arrows at those that come up to this Gate (P. P. T. 21). — Since there are none but *us* two here, tell me now further (P. P. T. 6).

Obs. 1. Shakespeare has: I would not be *thee*, nuncle (Lear I. I); Is she as tall as *me* (Ant. and Cleop. III. 3)? — No mightier than thyself or *me* (Jul. Cæs. I. 3). — Yes, you have seen Cassio and *she* together (Oth. IV. 2). — All debts are cleared between you and *I* (Merch. of V. III. 2). — Thus *he* that overruled I over-sway'd (Ven. and Ad. 109). — Thus *thee* occurs especially after imperatives.

Obs. 2. *He* and *she* were even used as substantives. Bunyan has: Ever since he took penance for his fault, he has showed as much honesty and bravery as any *he* in Mansoul (H. W. 267). — Shakespeare has: I will bring mine action on the proudest *he* that stops my way (Tam of the Sh. III. 2), and still more often *she*: Lady, you are the cruellest *she* alive; The *shes* of Italy. Lady Montague mockingly writes: Happy are the *shes* that can number amongst their ancestors counts of the empire (Letters). Bunyan even uses *me* as a substantive: Will he withen Open to sorry *Me* (P. P. T. 20, verse).

In such cases where any part of a simple sentence, in order to greater emphasis, is placed in a principal sentence of its own, the rest of the original sentence being added in the form of an attributive clause, we now make use of *it* to express the predicative, as the Germans do *es*. Thus we say with Bunyan:

'*T* was a woman that washed his feet with tears, and a woman that anointed his body to the burial (P. P. T. 302). — He, and he only, *it* is that knows the ways and methods of my Father (H. W. 187).

But most often in this case our author prefers *he*, *she*, *they*, and even *this*, to *it*:

They are they of whom I have told you long ago, that they would come to destroy this town (H. W. 47). — So *they* took Mr. Carnal-Security (concluding that *he* must be he) and burned his house upon him with fire (H. W. 212). — *They* were women that were first with him at his Resurrection-morn; and women that brought tidings first to his disciples (P. P. T. 302). — This Blindfold was captain of a thousand men, and *they* were they that fought with mauls (H. W. 117). — *This* is she that maintaineth in their splendor, all those that are the enemies of Pilgrims (P. P. T. 352). — *This* is that which they had who said, that they should have peace (H. W. 39). — Yea, *this* is he that did it with his own hands (H. W. 172). — And *this* is he, . . . that must be your chief teacher (H. W. 187).

The objective genitive (with *of*) of the personal pronouns is not seldom used subjectively for the possessive adjectives, which was also the custom in Shakespeare:

So they went on still, and behold great stinks and loathsome smells, to the great annoyance of *them* (P. P. T. 279). — And this design of *them* did so hit, that I may say they did almost what they would to the molestation of the corporation (H. W. 66). — Yea, through the working of *them* backward and forward, Mansoul became as a ball tossed, and as a rolling thing before the whirlwind (H. W. 120). — We know not the wisdom of *thee*, our Prince (H. W. 149).

Obs. Comp. Shakespeare: Tell thou the lamentable tale of *me* (Rich. II. V. 1); The kindred of *him* hath been (Hen. V. II, 4); and the Bible: Against the face of *them* (Psalm XXI. 12).

19. The personal pronouns are sometimes redundantly inserted to repeat a substantive before the verb, especially if this substantive is a proper name, and a clause intervenes between the subject and the verb. Sometimes this emphatic construction occurs even when the substantive is a common name, and when no clause intervenes. Then the substantive stands merely as a title, to attract the attention of the reader:

The Diabolonians, too, that were within, *they* began to be somewhat brisk, as we shall show afterwards (H. W. 275). — Mr. Conscience, the preacher, *he* also did his utmost to keep all his good documents alive (H. W. 275). — Also the townsmen and captains within, *they* had their hopes and their expectations heightened (H. W. 270). — The Lord Willbewill also, *he* took the charge of watching against the rebels within (H. W. 267). — Now Captain Insatiable, *he* was to look to the carriages of Diabouls (H. W. 266). — Those also that rode reformades and that came down to see the battle, *they* shouted (H. W. 122). — Captain Conviction, *he* also made up as fast with Boanerges as possibly he could (H. W. 106). — Mr. Great-heart went before, for that he was the Guide, and Mr. Valiant-for-Truth, *he* came behind (P. P. T. 344). — This man, if any of them go astray, or be lost, *he* will bring them again (P. P. T. 325). — So I told them that the place from whence I came, had I not found incommmodity there, I had not forsaken *it* a all (P. P. T. 337). — The Coelestial City, *he* said *he* should die if *he* came not to *it*, and yet was dejected (P. P. T. 287).

Obs. Such repetitions of the pronouns are very common in Shakespeare, Holinshed, Ben Jonson, and others.

The same construction takes place when a substantive, instead of being placed in the partitive after such words as *many*, *some*, *both*, and the like, slips, as a nominative, to the beginning of the sentence, leaving the personal pronoun to fill its genitive functions:

When days had *many of them* passed away, Mr. Despondeney was sent for (P. P. T. 359). — While one tumbleth over a bush, another sticks fast in the dirt; and the children, *some of them*, lost their shoes in the mire (P. P. T. 345). — Nor durst he, for all he saw several go over before him, venture, tho' *they many of them* offered to lend him their hand (P. P. T. 287). — Now, Captain Boanerges and Captain Conviction were, *both of them*, men of very great majesty (H. W. 122).

Obs. After the manner of the last example we still say: We have *both of us* been deceived.

In the same manner the pronoun *it* often anticipates a following objective clause:

We had one Mr. Tell-true came into our parts, and he told *it* about what Christian had done (P. P. T. 339). — He told *it* also, how all the bells in the city did ring for joy at his reception (P. P. T. 339). — But Brother, said Mr. Great-heart, I have *it* in Commission to comfort the feeble-minded, and to support the weak (P. P. T. 313). — For Hopeful and some others, as the story relates *it*, were converted by his death (P. P. T. 315).

Obs. Sometimes *it* is determined by a relative clause, in which case the pronoun was much more emphatic than it is now: But, Sir, was not this *it* that made my good Christian's Burden fall from off his shoulder (P. P. T. 241). Comp.: *It* holds current that I told you of (Shak. Henry IV. II. 1); Art thou not *it* that hath cut Rahab (Isaiah, 51, 9). Colloquially we still say: that's *it*.

Of a similar, but still looser, nature is the redundant *it* used as an indefinite complementary object after some verbs, without reference either to a preceding noun or to a following clause, but rather to represent an object pre-existing in the mind of the person speaking or to denote the verbal use of words which are not generally used as verbs:

As for Mr. Recorder, the captains carried *it* very reservedly to him (H. W. 115). — But now in this Valley of Humiliation, poor Christian was hard put to *it* (P. P. T. 57). — The pathway was here also exceeding narrow, and therefore good Christian was the more put to *it* (P. P. T. 65). — This reverend person . . . stood stoutly to *it* (H. W. 292). — I shall find you want courage to stand *it* out any longer (H. W. 47). — So we fell to *it* full sore, and he lustily laid about him (P. P. T. 320). — True, he could not dance without one crutch in his hand; but I promise you, he footed *it* well (P. P. T. 328). — That

which heads *it* against the greatest opposition, gives best demonstration that it is strongest (P. P. T. 306). — They two did range and revel *it* all the town over (H. W. 30). — The Prince's captains fought *it* stoutly, beyond what indeed could be expected they should (H. W. 274). — You must not impose, nor lord *it* over my faith (P. P. T. 110).

Obs. Shakespeare has: Courage, father, fight *it* out (3 Hen. IV. I. 4); to revel *it*, to daub *it*, to foot *it*, to queen *it*, to sinner *it* or saint *it*, and many others. In several instances this use of it is still retained, especially in the familiar style.

20. On the other hand, personal pronouns are sometimes omitted. In the Elizabethan period it was very common to leave out the nominative pronoun before the forms *has*, *is*, *was*; and to drop the *thou* in questions after an inflected verb. Bunyan has several examples of the first kind, especially where the nominative *it* is omitted:

Suppose a Minister a worthy man, possess'd but of a very small benefice, and *has* in his eye a greater, more fat and plump by far (P. P. T. 113). — This project was no sooner propounded, but *was* as highly accepted (H. W. 228). — And behold at the Door stood a company of men, 'as desirous to go in, but *durst* not (P. P. T. 29). — They looked for nothing but the axe and the block; but, behold, joy and gladness, comfort and consolation, and such melodious notes attending them that *was* sufficient to make a sick man well (H. W. 143).

But also the oblique cases are sometimes left out:

Fruit that procureth Health where there is none, and that *continueth* and *increaseth* where it is (P. P. T. 325). — And what terms of peace soever they offer you, *abhor*, and all shall be well betwixt you and me (H. W. 194). So they drew up a letter, and *sent* back to the Diabolonians, etc. (H. W. 240). — Sir, you have in all places shewed yourself true-hearted, be faithful unto Death, and my King will *give* a Crown of Life (P. P. T. 356).

Of the omission of the *thou* in questions we have found but the following instances:

Wilt thou, after enlargement, suffer thy privileges to be invaded and taken away? or what *wilt* resolve with thyself (H. W. 16)? — *Would'st* read thyself, and read thou know'st not what (P. P. Apol.)? Comp.: *Wilt* dine with me, Apemantus (Shakesp. Tim. of A. I. 1).

In the latter of these, however, *thyself* in some degree supplies the omitted nominative. For, very often indeed, when *myself*, *thyself*, etc. are not reflexive pronouns, but used only for emphasis' sake, like the French *moi-même*, etc., we find the nominative personal pronouns omitted before them. In such cases *self* is looked upon as a noun, and the preceding pronoun as a possessive adjective:

This Captain Experience the Prince created such when *himself* did reside in the town of Mansoul (H. W. 273). — But he answered, '*Yourselves* must be present at the doing of it (H. W. 284). — *Himself* was not a native of it, but came with the Prince Emmanuel from the court (H. W. 201). — So they concluded to go to them, and wake them . . .; but with this caution, namely to take heed that *themselves* did not sit down (P. P. T. 347). — Well, when the Prince's forces had broken open the gate, *himself* came up and did set his throne in it (H. W. 113).

That *self* was regarded as a real noun, is seen in

I will call him, and you shall hear him *your own selves* (H. W. 248); comp. Shakespeare: Tarquin's *self* (Coriol. II. 2); *my* woeful *self* (Lover's Compl. 143). A person altogether well skilled in all mysteries, as is my Father, or as *myself* is (H. W. 187). — *Myself* and *duties* (P. P. T. 156).

Obs. 1. This use of *myself*, etc. as independant nominatives before verbs, to which may be compared the similar use of the French *lui-même*, etc., in such phrases as: *lui-même le fera*, is very common in writers of the Elizabethan period. This usage still prevails when any one of these forms is joined to another nominative by the conjunction *and*, this other nominative being a noun: Clarissa and *myself* were studying Dante together; and when a comparison is to be expressed: There is no enemy more dangerous to man than *himself*.

Obs. 2. Originally *self* was an adjective: that *self* mould Shakesp. Rich. II. I. 2). In Old English it was often emphatically added to the dative case of the personal pronouns: *Ic me silf, thu the silf, he him silf,*

we us silfe. ge eow silfe, hi him silfe. By the erroneous substitution, in the 13:th century, of the genitives *mi, thi, our, your* for the old datives, it came gradually to be looked upon as a substantive, and formed its plural in *-s*. In the third person the old dative was kept.

21. As regards the reflexive pronouns, Bunyan is in the habit of preferring the simple accusatives of the personal pronouns to the ponderous compounds with *self, selves*. This usage has, moreover, the advantage of being philologically correct. It was very general in Shakespeare's time, and is not uncommon in modern poetry:

I was directed by a man . . . to speed *me* to a little Gate (P. P. T. 5). — Only I advise thee to repent *thee* of thy aptness to fear and doubt (P. P. T. 357). — I lighted on a certain place where was a den, and laid *me* down in that place to sleep (P. P. D. 5). — Wherefore he bethinks *him* of another project (H. W. 19). — Yet I do repent *me* of all the troubles I have been at (P. P. D. 64). — When they had rested *them* and taken breath they both fell to it again (P. P. D. 51). — Then he turned *him* to the boys and asked of them their names (P. P. D. 52).

Sometimes both the the personal as a reflexive dative and the reflexive as an accusative occur in the same passage:

He had made *him* new magistrates . . .; he had builded *him* new holds, and had manned them for *himself*: and all this he did to make *himself* secure (H. W. 29).

Obs. Shakespeare has: I do repent *me*, that I put it to you (Oth. III. 3). — Signor Antonio commends *him* to you (Mer. of Ven. III. 2). Lodge has: Come, lay *thee* down (Look. Glass). *Thee* in imperatives is exceedingly common: Speed *thee* to the town of Mansoul (H. W. 244); Haste *thee* (Shakesp. Lear V. 3), but here melts together with the softened form of *thou*: Blossom, speed *thee* well (Wint. Tale III. 3).

22. The possessive pronouns grew out of the genitive case of the personal pronouns. For the first and second persons singular they were in Old English: *min, mine; thin, thine*. Very early, however, the abbreviated forms *mi, my; thi, thy* existed side by side with the former, and it became necessary to make a distinction. Thus the practise of putting *mine* and *thine* before substantives beginning with a vowel or an *h* arose. Moreover, these forms were used when the pronoun stood after its noun or was connected with no noun at all. Bunyan uses *mine* and *thine* before vowels and the consonant *h*.

If I go back to *mine* own country (P. P. T. 44). — Agree with *thine* adversary quickly (H. W. 55). — When I make wars upon *mine* enemy Diabolus (H. W. 91). — My brethren, *mine* opinion is this (H. W. 82). — I have, in my Father's name, in *mine* own name, . . . somewhat to say unto thee (H. W. 94). — Hadst thou consulted nothing but *thine* own experience (H. W. 94). — I was once a fair and flourishing Professor, both in *mine* own eyes, and also in the eyes of others (P. P. T. 30). Had I no more in *mine* eye, than the saving of my life (P. P. D. 42). — Then said he, Give me *thine* hand (P. P. D. 6). — Can *thine* heart endure, or can *thy* hands be strong in the day that he shall deal in judgement with thee (H. W. 56). — Let me be ashamed that ever such a thing should be in *mine* heart (P. P. D. 25).

With regard to the use of these forms in Shakespeare, Abbot has established a rule, which, though exposed to many exceptions, is, however, very ingenious. He concludes that, since *mine, thine* were necessarily of a more fluent pronunciation, they must also have been much more unemphatic than *my, thy*. Consequently we ought to find the latter where there is antithesis:

The sight of thy countenance brings to my remembrance *thy* ancient kindness and unwearyed labouring for *my* Eternal Good (P. P. T. 93). — Then said the King's Son, '*Thy* law is within *my* heart (H. W. 85).

Obs. From the above examples we may gather that the unemphatic *mine* and *thine* really occur before such common words as *own, eye, hand, heart, etc.*, which are always or most often provided with a possessive

pronoun. With the two last passages compare: *My* ear should catch your voice, *my* eye your eye (Shakesp. Mids. N. Dream I. 1).

23. When the possessive adjectives *my*, *thy*, etc., are to stand attributively before a substantive already defined by the indefinite article, a demonstrative, or, in some cases, an interrogative or indefinite, pronoun, we now always exchange them for the genitive of the substantive. Thus instead of saying: *this his* tongue, we should say with Bunyan:

This man . . . will beguile, with *this* Tongue of *his*, twenty of them that know him not (P. P. T. 82).

But Bunyan makes use of this construction but very sparingly indeed, and, in compliance with the Latin style of his models, prefers the common attributes *my*, *thy*, etc. in such cases:

Then I continued to give thanks for *this my* great deliverance (P. P. T. 351). — Assure thyself that, when we come to the king, we will tell him of *this thy* behaviour (P. P. D. 25). — We also pray thy Majesty . . . that . . . we may be at liberty to be sent about *other thy* gracious designs (H. W. 84). — Falling down upon his knees, he asked God forgiveness for *that his* foolish act (P. P. D. 12). — That so his Majesty many not lose the benefit of *these his* good beginnings (H. W. 82). — Yea, what means *this your* taking up of arms against . . . the faithful servants of your King (H. W. 54)? — They went on in this *their* solitary ground (P. P. D. 61).

On the other hand, we must quote a passage where *of his* occurs after a noun determined by the definite article:

Then said Christian, Now I see that Patience has the best Wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have *the* Glory of *his*, when the other has nothing but rags (P. P. T. 27).

Obs. The use of the attributive possessives after a demonstrative pronoun is a Latinism. It is therefore often met with in such authors as Milton and Addison, but is very rare in Shakespeare. As to the last passage, it is easily declared from analogy with the first. I have not seen any instance of the kind elsewhere, but nevertheless I do not think the passage can be satisfactorily declared in any other way.

In a few instances the attributive possessives seem nearly interchangeable with the indefinite article:

There also sat a man at a table side, with a book and *his* inkhorn before him (P. P. D. 9). — But he had in his pocket a map of all ways leading to or from the Coelestial City; wherefore he struck a light (for he never goes also without *his* tinder-box) and takes a view of his Book or map (P. P. T. 346).

In the following passage we have an example of the independent pronoun *yours* not referring to any particular substantive, but to a whole substantive clause:

Wherefore, in fine, all that was said that varied from what you had in your letter propounded, fell of itself to the ground. and *yours* only was stuck to by Diabolus, the prince (H. W. 241).

24. The demonstrative pronouns, *this* and *that*, were not so forcible in Bunyan's time as they are now, and were often used for the less emphatic *it*, *so*, and even *the*:

This is she that maintaineth in their splendour all those that are the enemies of Pilgrims. Yea, *this* is she that has bought off many a man (P. P. T. 352). — *This* is that which they had who said, that they should have peace (H. W. 39). — Ho, Father Honest, are you there? Ay, said he, *that* I am (P. P. T. 349). — But why, did you see me? Yes, *that* I did (P. P. T. 349). — Why, is this Christian's wife? Yes, *that* it is (P. P. T. 340). — Where was it that Christian and Faithful met Talkative? *That* same was also a notable one (P. P. T. 314).

Most school-grammars give an unsatisfactory account of the demonstratives *this* and *that* insomuch that they omit pointing out the fact that these words as independent, or subs-

tantive, pronouns in singular are always neuter. This is, however, a most important point. Hence the substitution of *the former* and *the latter* for *this* and *that* when two persons are spoken of in antithesis. Hence also the use of *he*, *she*, *they* about one or several persons already mentioned, in many cases where other German languages use the demonstrative (Germ. *dieser*, Sw. *denne*). If *this* or *that* is to be used independently about persons, the supplementary *one* must be added. We ought not, therefore, to imitate Bunyan in the following passage:

Then said Christian to the Interpreter, But is there no Hope for such a man as *this* (P. P. T. 31)?

We should say *as this one* or *as he*. But, as far as I am able to judge, we may safely go one step further in this direction, and state that even with respect to neuter substantives there is a hesitation in Modern English to put the independent pronouns *this* and *that* as representatives for the nouns themselves, except where *this* and *that* stand in antithesis, or where *that* supplies the noun before the latter of two genitives. Thus they are not only neuter but almost quite formal, like the French *ceci*, *cela*. Very correctly, therefore, Smith and Hamilton translate: *this* is no place for such thoughts, by: *ce n'est pas ici le lieu pour*, etc.; a strange place *this*, by: *voici un singulier lieu*, etc. And I do not think it would suit a modern ear to say as follows:

But did you meet nobody else in that Valley? No not I; for I had Sun-shine all the rest of the Way through *that*, and also through the Valley of the Shadow of Death (P. P. T. 79).

And with that he threw a flaming Dart at his breast; but Christian had a Shield in his hand with which he caught it, and so prevented the danger of *that* (P. P. T. 61). — Nature can do no less but entertain the living with many a heavy cogitation in the remembrance of the loss of loving relations. *This* therefore of her husband did cost her many a tear (P. P. T. 199). — There was an act made in the days of Pharaoh the Great . . . and thirteen lines below: For *that* of Pharaoh, his Law was made upon a supposition, to prevent mischief (P. P. T. 105).

To which examples we may add the following Latinism, where *that*, without referring to any preceding noun, stands for *that description*, *that saying*:

This brings to my mind *that of Moses*, by which he described the beast that is clean (P. P. T. 85).

On the other hand, there is at least one passage where *this one* stands as an adjective pronoun before a substantive:

Besides I have received from this good truth-teller *this one* inkling further, that he understood, etc. (H. W. 248).

Obs. In this instance *one* does not mean *single*, as is clearly shown by the context. The true analysis probably is: I have received one inkling further, and it is this: that he, etc.

In the former of the following two passages, *these* is redundantly used to repeat proper names immediately preceding, just like what, in page 28, we saw was the case with the personal pronouns. In the latter, the demonstrative *those* occurs before a substantive already determined by the definite article:

Captain Cruel and Captain Torment, *these* he drew up and placed against Feel Gate, and commanded them to sit down there for the war (H. W. 266). — And they will not only fight for you, but cause to fly from you all *those the* Diabolonians, that seek and will, if possible, be your utter destruction (H. W. 192).

To which latter we may add, perhaps as a sort of declaration:

Now when the Prince had completed *these*, the outward ceremonies of his joy, he again commanded, etc. (H. W. 147).

In the following passage, on the contrary, the demonstrative *those* has been omitted, carried away by an intervening clause with *such* in it:

Stop also and examine from whence such come *that* you perceive do from far come hither to trade, nor let them by any means be admitted into Manseul (H. W. 34).

A relative clause often refers to a possessive adjective as its antecedent, the possessive being then looked upon as the genitive of the personal pronoun implied in it:

I have fought *His* battles, who now will be my Rewarder (P. P. T. 361). — You must wholly and solely have recourse to, and make stay upon *his* doctrine that is your Teacher after the first order (H. W. 161). — Wear them therefore for *my* sake, who gave them unto you (H. W. 196).

In analogy with this, when a personal or a possessive pronoun occurs in the relative clause, by a sort of attraction, the possessive adjective supplies the demonstrative, or rather determinative, article that ought to stand in the principal sentence:

I will also pay thee for *thy* kindness which *thou* hast shown to me and my children (P. P. D. 39). — Then I saw in my dream that Christian asked him further, if he could not help him off with *his* burden, that was upon *his* back (P. P. T. 23). — Some men . . . began . . . to blame the baser sort for *their* continual abuses done by *them* to the men (P. P. T. 99).

25. The relative pronouns *who* and *which* were often very loosely used as mere connective words, in order to greater fluency and smoothness; the former for *and he* or *for he*, etc., the latter for *and this thing* or *and as to this circumstance*. In such a case they are often at a considerable distance from the antecedent:

The men then asked, what must we do in the holy place? To *whom* it was answered, etc. (P. P. D. 35). — At that Faithful looked behind him, to *whom* Christian cried again, Stay, stay (P. P. T. 69). — So . . . he took it in to the king; to *whom* when he had with obeisance delivered it, he put on authority (H. W. 84). — Besides these, Diabolus made several burgesses and aldermen in Mansoul, such as *out of whom* the town, when it needed, might choose them officers, governors, and magistrates (H. W. 27). — But the cunning fox Diabolus, fearing that the people, after this sight, should, on a sudden summons, open the gates to the captains, came down with all haste from the castle, and made them retire into the body of the town, *who*, when he had them there, made this lying and deceivable speech unto them (H. W. 47).

Wherefore, methought I saw Christiana and Mercy and the boys, go all of them up to the gate; to *which* when they were come, etc. (P. P. D. 39). — Then he presented them with his letter which he had brought from Diabolus for them; *the which*, when they had read and considered, did much augment their gladness (H. W. 226).

The relative *who* is used of animals. This is less astonishing, because Bunyan makes all the names of animals masculine and feminine:

And that garden belonged to him whose was that barking Dog, of *whom* mention was made before (P. P. T. 219). — Here is not any thing but an ugly spider, *who* hangs by her hands upon the wall.

Obs. If some essential characteristic, however, is to be expressed, we find *that*, as might be expected: By which he described the beast *that* is clean (P. P. T. 85).

Who is very often augmented by the adding of the adverb *so*, as in Early English. We now say: *whosoever*; but the form *whoso* is still very common in the dialects:

There was also an act made in the days of Darius, That *whoso* for some time called upon any God but him, should be cast into the Lions Den (P. P. P. 105). — The Prince to whom you sent me is such a one for beauty and glory, that *whoso* sees him must both love and fear him (H. W.

127). — *Whoso* looks well upon Great-Grace's face, shall see those scars and cuts there, that shall easily give demonstration of what I say (P. P. T. 145). — *Whoso* believes, And gets more Faith, shall then a Victor be (P. P. T. 147).

Obs. Comp. Chaucer: *Who* so wole my juggement withseie.

The inflection of *who* is often omitted, and *who* stands for *whom*:

There was . . . he *who* they put into a sack, and cast him into the Sea to be drowned (P. P. T. 300). — And I cannot tell *who* to compare them to so fitly, as to them that pick pockets in the presence of the Judge (P. P. T. 121). — And *whosoever* they could, they hinder'd (P. P. T. 243).

Obs. Shakespeare has: *Who* I myself struck down (Macb. III. 1); *Who* does the wolf love (Coriol. II. 1), etc.

Which, when independent, now applies only to irrational antecedents. In Early English, and even in Shakespeare's time, it might refer also to names of persons. Chaucer has: A preest . . . *which* was so pleasant. In the Lord's prayer we find: Our father *which* art in heaven. Shakespeare has: the mistress *which* I serve, etc. In Bunyan there are some instances of this usage. We give one, where *which* and *who* are seemingly interchanged:

Beloved, thou dost faithfully whatsoever thou dost, to the Brethren and to Strangers, *which* have borne witness of thy Charity before the Church, *whom* if thou (yet) bring forward on their journey, after a Godly sort, thou shalt do well (P. P. T. 312).

Obs. Why does Bunyan use *who* in the latter place? Because the relative is here merely a connective pronoun, as treated above, in which case *who* only, not *which*, could be used about names of persons. Thus also in Shakespeare.

Which was less definite than *who*. *Who* is the Latin *qui*, the French *qui*, and denotes an individual. *Which* is the Latin *qualis*, the French *quel*, and is = 'a kind of person'. Very often, therefore, *which* is preceded by the definite article, like the French *lequel*, and this not only when it refers to a whole sentence.

We both came to the Slough of Despond, into *the which* we also suddenly fell (P. P. D. 8). — He led him into a very large parlour that was full of dust . . . *the which* . . . the Interpreter called for a man to sweep (P. P. T. 26). — He saw a man with a vessel of oil in his hand, of *the which* he did also continually cast . . . into the fire (P. P. D. 9). In plain language, it is a hard heart, a heart as hard as iron, . . . *the which* if you get and keep (H. W. 40). — He bid his man open the door; *the which* when he had done (P. P. D. 9).

In the following instance *that all . . . which* stands for *all . . . that*:

Yes, said Christian, . . . because *that all which* you shall forsake, is not worthy to be compared with a little of that, etc. (P. P. T. 4).

That, as we have already hinted, in Elizabethan English introduced an essential characteristic. It therefore occurs mostly after pronouns and such words as do not convey any real notion themselves. We even find it after the demonstrative antecedent *that*:

But also *that* side of it *that* was next the Wayside, did hang so much over (P. P. T. 14). — And his setting thy feet in *that* way *that* leadeth unto the administration of Death (P. P. T. 17). — And if he also delighted himself in the sight of his eyes, he might see *that*, *that* would be delightful to him (P. P. T. 272). — [It] is not worthy to be compared with a little of *that*, *that* I am seeking (P. P. T. 4). — I am going now to see *that* Head *that* was crowned with thorns, and *that* Face *that* was spit upon for me (P. P. T. 363).

Obs. We should now say: *the . . . that* or *that . . . which*.

That, moreover, indicates a whole class, especially of hypothetical beings; whereas *who* denotes definite individuals. Also, when persons are spoken of, *that* gives place to *who* in the accusative:

So after he had received and given many wounds to *those that* attempted to keep him out (P. P. T. 30). — I learned much of their mother tongue, together with the customs and manners of *them among whom* I was (H. W. 2).

In the last of the three co-ordinate relative clauses in the passage following, *that* is redundantly repeated in connection with *of which*, partly from analogy with the preceding clauses, this pronoun having occurred there in the accusative, partly to anticipate the relative, which, in consequence of its genitive position, comes after a noun:

One of the Apples *that* Eve did eat of, and *that* she also did give to her husband; and *that* for the eating of *which*, they were both turned out of Paradise (P. P. T. 267).

In the following passages we have an instance of *that* used in the signification of *when*:

Now when *the time* drew nigh *that* audience by Mansoul must be given to the brave Boanerges (H. W. 52). — By *that* the time was come *that* they had need to put them in practise (P. P. T. 335).

Obs. Compare the French: Il fut un temps *que*, etc.

One passage we have found, where the relative *that* without any preposition stands for *with which*:

So she went and called and entred in at the Gate with all the ceremonies of joy, *that* her husband Christian had done before her (P. P. T. 358).

As regards the relative pronoun *what*, we find it used independently as a (collective) plural in:

We have met with some notable rubs already; and *what are* yet behind we know not (P. P. T. 319);

and, as an interrogative pronoun, it is redundantly used in

And *what* do you think she will go? — Ay, go she will (P. P. T. 207).

The relative *as* sometimes has for its antecedent *that* or the demonstrative article *the*:

We were going *that* Way *as* you are going, and went as far as we durst (P. P. T. 63). — And they shall have *that* power over them, *as* shall stand with the honour of my Father (H. W. 184). — Also he had not made *the* havock of the towns-men's children, *as* formerly he has done (P. P. T. 322);

but, on the other hand, *such* is sometimes followed by *which*:

I heard him say, That our Religion was naught, and *such* by *which* a man could by no means please God (P. P. T. 102). — There are *such* things to be had *which* I spoke of, and many more Glories besides (P. P. T. 5).

By an omission of the first *as* in the comparative expression *as . . . as*, the relative *as* seemingly gets for its antecedent the indefinite article. Such constructions are not uncommon in Shakespeare: A fearful head . . . *As* ever offered foul play (Tw. N. III. 4):

A burned manner, indeed, *as* ever, I think, poor creature had (P. P. T. 11).

Once we have found the expression *such . . . such as*, the demonstrative being repeated:

A thing of *such* a shape, *such as* I have not seen (P. P. T. 277).

Obs. For *such . . . as* the oldest English had *swylc . . . swylc*, i. e. *such . . . such*: He sece *swylene* hlaforð *swylcne* he wille (Æthel, V, I. 1; after Morris).

In a few instances we find the relative *as* redundantly inserted before a participle:

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, *as* going before him, saying, etc. (P. P. T. 66). — Diabolus, *as* filled with despair of retaining in his hands the famous town of Mansoul, resolved to do what mischief he could (H. W. 112). — How believe you *as* touching the Resurrection of the Dead (P. P. T. 258)?

Obs. If the verb *was*, or *is*, is added between *as* and the participle, the construction will be more easily understood. The *as touching* is still used as a prepositional expression.

26. The relative pronouns are often omitted in cases where the omission is now looked upon as erroneous. There are especially two constructions that come in consideration under this head:

a) The demonstrative *that*, by a sort of attraction, supplies also the relative.

Some there be that set out for this Crown, and after they have gone far for it, another comes in and takes it from them: Hold fast therefore *that* you have (P. P. T. 93). — So they called her, and said to her, Mercy, what is *that* thing thou wouldst have (P. P. T. 334). — She bequeathed to the Poor *that* little she had (P. P. T. 356).

Obs. 1. Comp. Chaucer: to don *that* any wight can him devise; the Bible: we speak *that* we do know (John. 3. 11). This construction is current f. i. in Swedish: Hon gaf det hon hade åt de fattige.

Obs. 2. In the sequel of the last passage there is an omission of *that* after *against*: [she] commanded her sons and her daughters to be ready *against* the messenger should come for them (P. P. T. 356). From our modern point of view there would be an omission of: *the time when*.

b) The antecedent is a substantive in a general sentence denoting existence, which substantive, by the omission of the relative *that*, comes in immediate connection with the verb in the relative clause:

They said moreover, that there was a foul *Fiend* haunted the Valley of Humiliation (P. P. T. 341). — We had one Mr. *Tell-true* came into our parts, and he told it about what Christian had done (P. P. T. 339). — Now, as I was in my Way, there were three *men* did beset me, and propounded unto me these three things (P. P. T. 336). — There is a *Looking-Glass* hangs up in the dining-room, off of which I cannot take my mind (P. P. T. 333). — Thou may'st send for thy Wife and Children to thee to this Village, where there are *houses* now stand empty, one of which thou mayest have at reasonable rates (P. P. T. 13). — Yes, there are many *ways* butt down upon this (P. P. T. 23). — There was one *Diabolus*, a mighty giant, made an assault upon this famous town of Mansoul (H. W. 4).

Obs. Comp. Shakespeare: I have a *brother* is condemned to die (M. f. M. II. 2), In war was never *lion* raged more fierce (Rich. II. II. 1); and Chaucer: As doth a *maid* were new spoused. There was non *auditour* coude on him winne.

An omission of the relative also occurs in passages where both the relative and the verb (*is*, *are*, *was*, *were*) are left out between a pronominal antecedent and a prepositional phrase indicative of locality. This construction, which is far from uncommon in Anglo-Saxon and Early English, is also found in Shakespeare: *they in France* (Hamlet. I. 3). In Modern English it is impossible to make such an omission, except when the antecedent is a noun. Neither is it at all common in Bunyan:

It was ordered also, by *those of Mansoul*, that . . . his blessed Majesty should be entertained with the song (H. W. 307). — It was further concluded upon, that wheresoever or with whomsoever any of the Diabolonians were found, that even *those of the town of Mansoul* that had given them house and harbour, should . . . take penance (H. W. 250). — Will *he within* Open to sorry Me (P. P. T. 20, verse). — *Many in Mansoul* that were women, . . . they forced (H. W. 280).

But still we have one instance more of the omission of the relative to notice, and that is when *that*, preceded by a preposition, stands in the beginning of a sentence almost quite with the force of a conjunction:

Tell us . . . the cause of thy being upon thy knees even now? Was it *for that* some special Mercy laid obligations upon thee, or how (P. P. T. 350)? — This day I see . . . that you are my Lord's Shepherds indeed; *for that* you have not pushed these diseased neither with side nor shoulder (P. P. T. 330). — So *by that* they had gone a little further, a wind arose, that drove away the fog (P. P. T. 348). — What cautions Christian and his companion had received of the Shepherds, they had also lost *by that* the time was come that they had need to put them in practice (P. P. T. 335). — And *in that* thou sawest, that the Man stood behind the wall to maintain the Fire; this is to teach thee, etc. (P. P. T. 29). — But *in that* thou seest the Fire notwithstanding burn higher and hotter, thou shalt also see the reason of that (P. P. T. 28). — After Emmanuel had taken Mansoul, yea, and *after that* he had new modelled the town, there remained . . . many of the old Diabolonians (H. W. 219).

Obs. That in such cases the *that* is the demonstrative, and that the relative is really omitted, becomes manifest, if we trace these constructions back to the earliest stage of the language. For they can, indeed, be traced back even to Anglo-Saxon. There we find such constructions as *for tham the* = for this purpose that, *after tham the*, and the like. The former of the pronouns is the Anglo-Saxon demonstrative (Engl. *that*), the latter gave rise to the English relative *that*. In English, therefore, these expressions would be correctly rendered by: *for that that*, *after that that*, etc. The latter *that*, i. e. the relative, was, however, omitted, and only the demonstrative remained.

With these expressions, however, are not to be confounded:

a) those where the demonstrative *that* (or *this*), together with a preposition, stands in a principal sentence, taking the place of an adverb, especially an adverb of time. Such expressions need no declaration, and occur also in Modern English:

Then they told him of Mercy, . . . *At that* the old honest man said (P. P. T. 286). — Mr. Great-heart . . . pierced him under the fifth rib; *with that* the Giant began to faint (P. P. T. 282). — *After this*, the captains and elders of Mansoul sought yet to find out more Diabolonians (H. W. 253).

b) those where the relative *that* is added to real conjunctions as an affix. This affix is now long since worn out of use, but in Early English *that* was originally added to make a conjunction of an adverb. In Shakespeare's time, when the conjunctive use of such adverbs had already become fixed, the relative *that* yet redundantly remained, and was even added to conjunctions that had never had an interrogative sense. Thus we have in Bunyan:

With that he gat up, and went in trembling; and *when that* he was in, he was ashamed to shew his face (P. P. T. 288). — For they quickly saw *how that* it was prostrate to the will of Diabolus, and to his ways and designs (H. W. 46). — I say (avoiding terms, *as that* I am said to rail, and the like) *that*, etc. (P. P. T. 104).

27. Among the indefinite pronouns, we must pay attention in the first place to *one*. This pronoun seems to have had more of its general signification than it has now. It very often occurs as an independent pronoun, without referring to any substantive, preceding or following, in the sense of *a man*, *a certain person*, *somebody*, *anybody*:

He had doubtless made an end of me, but that *one* came by and bid him forbear (P. P. T. 74). — At last *one* came to the door, and asked, Who was there (P. P. T. 24). — Then I saw that *one* came to Passion and brought him a bag of Treasure (P. P. T. 26). — The Interpreter . . . led him into a place where was a Fire burning against the wall, and *one* standing by it, always casting much water upon it (P. P. T. 28). — So he took Christian by the hand again, and led him into a chamber, where there was *one* rising out of bed (P. P. T. 32). — If there be

one cunning to get Money in a place, she will speak well of him from house to house (P. P. T. 352). — Nor can I believe that *one* that is of this opinion, can at present have Faith and Love in him (P. P. T. 296).

It occurs in the accusative with quite a demonstrative force in

Mr. Great-heart was delighted in him (for he loved *one* greatly that he found to be a man of his hands) (P. P. T. 338).

It occurs as a decided feminine in

As I was thus musing, as I said, there was *one* in very pleasant attire, but old, that presented *herself* unto me (P. P. T. 350).

It comes out as an equally decided neuter in

Nay, hold, let us consider of *one* at once (P. P. T. 87).

Even in passages where, in meaning, it comes near the French collective pronoun *on*, it is most often repeated in a succeeding clause by *he*:

But by that they had heard the whole of the story, it would have amazed *one* to have seen, had *he* been there to behold it, what sorrow and grief . . . there was among all sorts (H. W. 31). — Methinks here *one* may, without much molestation, be thinking what *he* is, whence *he* came, what *he* has done (P. P. T. 275);

and yet observe in the immediate sequel of the same passage:

Here one may think and break at heart, and melt in *one's* spirit, until *one's* eyes become like the Fish-Pools of Heshbon (ibid.).

The indefinite substantive pronouns *no one*, *none*, and *nothing* occur in some passages worthy of notice:

a) *No one*, *none* could in Elizabethan English be used as an adjective; only it was somewhat more emphatic than *no*: thou shalt have *none* assurance of thy life. — I do not think that Bunyan has more than one or two instances of this usage:

The Monster was like unto *no one* beast upon the earth (P. P. T. 322).

b) *None of* and *nothing of*, meaning *not at all*, are used emphatically as adverbial accusatives. They can, according to Mätzner (II. 2, 131), be traced back to Anglo-Saxon, where *nan* was thus used in the sense of *by no means*.

But they, great King, set light by our counsel, and would *none of* our reproof (H. W. 83). — He was also a very busy man, *nothing of* news, *nothing of* doctrine, *nothing of* alteration, or talk of alteration, could at any time be on foot in Mansoul, but be sure Mr. Carnal-Security would be at the head or tail of it (H. W. 203).

Obs. Comp. Fuller: they knew that I was *none of* the register that entered their admissions in the universities. Shakespeare has: She will *none of* me (Twelfth Night I. 3) i. e. *nothing to do with*. With the latter of the two examples above, we may compare Dickens: Then she began to drag him, in her childish eagerness, towards the door, and he, *nothing* loath to go, accompanied her (Christm. Carol). Instead of *nothing of news*, we should say *no news at all*.

The independent form *nobody* is now written in one word, and *body*, having lost its original meaning, has dwindled down to an affix, a mere sign of distinction between the adjective and the substantive form. In Bunyan the word *body* has retained almost all its substantive force and is always written as a separate word:

This is a Valley that *no body* walks in, but those that love a Pilgrim's life (P. P. T. 274).

Hence, an adjective might quite correctly be inserted between *no* and *body*:

Should she stay where she is, and retain this her mind, who could live quietly by her; for she will either be dumpish or unneighbourly, or talk such matters as *no wise body* can abide (P. P. T. 208).

The indefinite pronoun *some*, when independent, is often treated as a collective plural; not, however, so often as is the case with *any*:

Why did you not cry out, that *some* might ha' come in for your succour (P. P. T. 337).

It sometimes is contrasted with *some* instead of with *others*:

Behold the flowers are divers in stature, in quality, and colour, and smell, and virtue; and *some* are better than *some* (P. P. T. 229).

Some, by a sort of attraction, is used as an adjective, instead of being placed in the partitive relation, in:

And . . . if we break in upon them, as I wish we do, either with *some*, or with *all our* force, let them that break in look to it, that they forget not the word (H. W. 278).

Of some of us is ungrammatically replaced by *some of our* in:

But suppose he should, if he get us to yield, save *some of our* lives, or the lives of some of them that are underlings in Mansoul (H. W. 38).

Some is often omitted in general sentences denoting existence, when a relative clause introduced by *that* follows:

There was that stood by and that saw the blood run from his heart to the ground (P. P. T. 242). — *There were also that* met them with harps and crowns (P. P. T. 182). — Yet *there are that* will choose to adventure here, rather than take the pains to go up this Hill (P. P. T. 245). — *There were again, that* brought them of such things as they had (P. P. T. 323).

This omission even takes place before a partitive genitive:

There were also of them that had wings, and they answered one another without intermisson (P. P. T. 182).

Any most often occurs as a collective plural:

So he went on with haste, neither spake he to any man by the way; nor if *any* asked him, would he vouchsafe them an answer (P. P. T. 20). — We make no objections against *any*, notwithstanding all that they have done before they come hither (P. P. T. 23). — Then they read again in another part of the Records of the House, where it was shewed how willing their Lord was to receive into his Favour, *any*, even *any*, though they in time past had offered great Affronts to his Person and Proceedings (P. P. T. 54). — That it was a shame to ask my neighbour Forgiveness for petty faults, or to make Restitution where I have taken fōrm *any* (P. P. T. 77). — God forbid that I should jest . . . in this matter, or that I should accuse *any* falsely (P. P. T. 83).

Obs. In such cases there is in Modern English no objection to *anybody*, the affix *body* having lost all its original meaning. But how much deeper, and how much more elegant is in this respect the style of Bunyan!

Any is used as an independent neuter in

Then did the Judge say to him, Hast thou *any* more to say (P. P. T. 102)?

Any one is sometimes treated as an adjective, if a special stress is to be put on the pronoun:

One day I was very sad, I think sadder than at *any one* time of my Life (P. P. T. 159).

Other is very correctly used as an independent plural in the following passage. As to the modern plural *others*, it is strictly speaking as incorrect, from a grammatical point of view, as would be *manies* and *alls*:

The lords in Mansoul that are Diabolonians are at it day and night, and *the other* are like silly doves (H. W. 234).

Obs. Comp. Ascham: *Other* have authoritie; Shakespeare: And therefore is the glorious planet Sol In noble eminence enthron'd and spher'd Amidst *the other* (Troil. and Cress, I. 3).

The combinations *each other* and *one another* are called reciprocal pronouns. The former is used about two objects, the latter about several. As far as I am able to judge, however, the language even of to-day, as it is spoken by the great mass of the people, recognizes this distinction far from always. Bunyan's way of using these forms is most remarkable:

a) When speaking of two persons or two parties, he prefers *each other* when the latter of these two words is the direct object, but *one another* or *one the other* when the latter stands in a prepositional case; the preposition being then, with true grammatical taste, inserted between both the words. But if he uses *each other*, the latter being in a prepositional case, as he indeed sometimes does, he either places the preposition before both words, or, if he chooses to insert it between them, he determines the latter by the definite article:

When the Women [i. e. Christiana and Mercy] were thus adorned, they seemed to be a terror *one to the other*; for that they could not see that Glory each one on herself, which they could see in *each other*. Now therefore they began to esteem *each other* better than themselves (P. P. T. 236). — For they two were very great *one with another* (H. W. 293). — And both of them, after their divers ways, put themselves into a posture fit to give battle *one to another* (H. W. 112). — Thus after divers words had passed on both sides, they fell to some blows among themselves, and did harm *one to another* (P. P. T. 99). — They naturally spoke the language of Canaan; but they that kept the Fair were the men of this world: So from one end of the Fair to the other, they seemed barbarians *each to the other* (P. P. T. 98). — Then they set forward on their Way, and their friends accompanying them so far as was convenient, they [i. e. they and their friends] again committed *each other* to the protection of their King (P. P. T. 323).

In the last quotation we find a sort of irregularity, caused by the reciprocal pronoun, insomuch that the pronoun *they* sums up both the parties. This is no accidental error, but was a regular usage with Bunyan. It is repeated very often, and gives to his style a good deal of graceful terseness:

They sent for their friends, they conferred with them; they [i. e. they and their friends] had some time set apart therein to commit *each other* to the Protection of their Prince (P. P. T. 323). — Then they [i. e. the persons of the house] came in, and understanding who they [i. e. Christiana and her companions] were, [both the parties] did salute *each other* with a kiss (P. P. T. 253). — I perceive you [Feeble-mind] know him [Mr. Fearing], and I am apt to believe also, that you [i. e. you and he] were related *one to another* (P. P. T. 310).

b) Speaking of several persons, Bunyan uses *one another* and *the one the other*, in which latter expression *the other* is to be looked upon as a plural, according to what we have shown above. Sometimes in order to give a greater variety to his diction, he interchanges the two expressions:

So when they saw that they were so near the town, they consulted *with one another* (P. P. T. 316). — Yet they were not off (by much) of the Enchanted Ground, only now they could see *one another* better (P. P. T. 348). — Now they had not gone far, but a great Mist and Darkness fell upon them all; so that they could scarce, for a great while, see *the one the other*. Wherefore they were forced . . . to feel for *one another* (P. P. T. 345).

Obs. Look, what a nice and penetrating discrimination we have here! The sense of feeling is much more limited than that of sight, we can *feel* for but one person at once, therefore they 'feel for one another'.

i. e. *one for an other*; whereas, if there had not been such a darkness, they would have been able to see, not only *one another*, but *the one* (i. e. every one) *the other* (i. e. all the others). The 'illiterate tinker' was a grammarian indeed!

c) The reciprocal pronoun is sometimes omitted:

Welcome, welcome, good Mr. Ready-to-halt, I hope *thee and I* may be some help (P. P. T. 313).

Other combinations with *other* are those in which this word and its antecedent occur in different sentences, however abbreviated, or in a principal sentence and its clause. In Bunyan I have found: *the one . . . the other*; *one . . . another*, the former about two, the latter about several objects; *one . . . another . . . all*; *both one and another*; *one . . . or another*; *one . . . or other*; *some or other*:

There were two men that went on Pilgrimage, *the one* began when he was young, *the other* when he was old (P. P. T. 306). — What *the one* [physic] does to the body, the *other* [the word] does to the soul (P. P. T. 265). — While *one* tumbleth over a bush, *another* sticks fast in the dirt (P. P. T. 345). — And *one* smiled, and *another* smiled, and they *all* smiled, for joy that Christiana was become a Pilgrim (P. P. T. 225). — And some said *one* thing and some said *another* (P. P. T. 316). — Over this Forest therefore they went, both *one and another* (P. P. T. 344). — She is always . . . at *one* pilgrim's heels or *other* (P. P. T. 352); the other edition has: *another*. — Now you may well think, that long before this time, word, by *some or other*, could not but be carried to the good King Shaddai (H. W. 29).

Verbs.

28. Among the many characteristic features of English, none is more important than the idiomatic circumlocution of a verbal notion by a verb of general signification and a noun conveying the essential idea. Thus, *to give ear* for *to listen*, *to give offence* for *to offend*, *to give thanks* for *to thank*, *to give praise* for *to praise*, *to take supper* for *to sup*, *to take a stick to a person* for *to beat a person*, *to take a leap* for *to leap*, *to take breath* for *to breath again*, *to take one's oath* for *to swear*, *to make a difference* for *to distinguish*, *to make an agreement* for *to agree*, *to make a choice* for *to chose*, *to make a promise* for *to promise*, and many hundreds more, are all current in Modern English. Bunyan's works actually teem with such idiomatic periphrases:

Then Christian *gave three leaps* for joy (P. P. D. 10). — And with that he *gave a desperate struggle* or two, and got out of the mire (P. P. D. 6). — So he began to go down but very warily; yet he *caught a slip* or two (P. P. D. 14). — The people, therefore, of the fair *made a great Gazing* upon them (P. P. T. 97). — I suddenly *made a stand* lest it should fall on my head (P. P. D. 7). — So at the time appointed he *makes his approach* to Mansoul (H. W. 151). — One of the prisoners . . . *brake prison*, and *made his escape* (H. W. 178). — And therefore I *made my escape* (P. P. T. 70). — They again *gave such a shout* before the walls of the town of Mansoul, that it *put Diabolus into another fright* (H. W. 89). — The townsmen also *made answer* to the Prince's messenger, in substance according to that which follows (H. W. 91). — So that he did not know what *judgement to make* (H. W. 113). — So *word was carried* to Emmanuel, and the Prince came out to the man (H. W. 126). — And as these words were spoken, Mr. Wet-Eyes *gave a great sigh* (H. W. 136). — This night as I *was in my sleep*, I dreamed (P. P. T. 32). — Now while these gentlemen *were thus in their chiding words* (H. W. 76). — Then they *took their journey* to go to the town of Mansoul (H. W. 88). — She intended no good, but rather sought to *make stop of me* in my Journey (P. P. T. 351). — Nor did they partake or *make stroy* of any of

the necessaries of Mansoul (H. W. 281). — So long as Ill-Pause *draws breath* in Mansoul (H. W. 59). — While Apollyon *was fetching of his last blow* (P. P. T. 61). — Then Apollyon . . . *gave him a dreadful fall* (P. P. T. 61). — At this they were all *struck into their dumps* (H. W. 136). — And with that he gave him a dreadful thrust, which made him *give back* (P. P. T. 61). — But he *held his peace*, and *set a good face on't*, and so went by, and *catched no hurt* (P. P. T. 69).

29. The English language of to-day abhors the reflexive voice, chiefly from the simple reason that the modern forms of the reflexive pronouns were found too ponderous and awkward. Consequently, a great many verbs are now quite intransitive, the corresponding words of which in other languages are used as transitive, and therefore are able to assume of the reflexive voice. But in Elizabethan English, and even later, the number of such verbs was not so great as it is now. For then, what with a predilection for transitive verbs, what with a still living sense for the reflexive nature of many such verbs in the French language, from which they were derived, we find many of them still retaining their reflexive objects. In Bunyan I have found:

Assure one's self = to be assured; in French: *s'assurer*;

Assure thyself that . . . we will tell him of this thy behaviour (P. P. T. . .).

Delight one's self = to delight, in O. French: *se delecter*, *se deleiter* [f. i. in Li Romans de Bauduin de Sebourg; comp. Bartsch: Chrestom. p. 398).

Now I go where I shall . . . be with him in whose company *I delight myself* (P. P. D. 64). — Our native ones . . . in whose actions all the year long we do greatly *delight ourselves* (H. W. 240).

Gather one's self = to gather; A.-Saxon *gaderian*; comp. French: *s'assembler*

The captains, therefore, did gather themselves together, to have free conference among themselves (H. W. 82).

Get one's self = to get, to procure; in A.-Saxon: *getan*

I would advice thee then, that thou with all speed get *thyself* rid of thy burden (P. P. T. 11). — And thus they got *them* masters (H. W. 228). — So when he arose, he getteth *him* a grievous crab-tree cudgel (P. P. T. 126).

Haste one's self = to hasten; in French: *se hâter*:

When Mr. Standfast had thus set things in order, and the time being come for him to haste *him* away, he also went down to the river (P. P. D. 64).

Manage one's self = to manage; in French: *se ménager*:

Well then, pray let us hear a little of him, and how he managed *himself* under your conduct (P. P. T. 287).

Persuade one's self = to be persuaded, in French: *se persuader*:

For I persuade *myself*, that to this day there remains either some sign of the Battle, or some monument to testify that such a battle there was fought (P. P. T. 274).

Obs. Comp.: Then said James . . . Pray, Sir, *be persuaded* to go with us (P. P. T. 251). Irving has: He cannot *persuade himself* into the belief of, etc.

Prepare one's self = to prepare; in French: *se préparer*:

In the morning they . . . prepared *themselves* for their departure (P. P. D. 43).

Obs. Shakespeare has: Come, boy, prepare *yourself* (John, IV. 1), and so in many other places; but he uses the intransitive as often.

Refrain one's self = to refrain; in O. French: *se refraindre* [f. i. in the Chroniques Anglo-Normandes, publ. by Francisque Michel; comp. Bartsch: Chrestom., 145].

The which when the Prince had read, he turned away for a while and wept; but refraining *himself*, he turned again to the man (H. W. 126).

Obs. Shakespeare has the word five times (Mrs. Cowden Clarke, Concordance), but always treats it as an intransitive verb.

Repent one's self = to repent; in French: *se repentir*:

Yet now I do not repent *me* of all the troubles I have been at (P. P. D. 64). — Only I advise thee to repent *thee* of thy aptness to fear and doubt (P. P. T. 357). — Compare, however, But canst thou not now repent and turn (P. P. T. 32)?

Obs. Shakespeare most often makes the verb intransitive, in some passages we find the reflexive: I do repent *me* (Othel. III. 3). The Bible has: No man repented *him* for his wickedness. — Judas repented *himself*.

Rest one's self = to rest, to repose; in A.-Saxon: *restan*, which occurs as a reflexive verb, f. i. in Beóvulf, v. 1800 (ed. Heyne).

They sat down to rest *themselves*, and so fell fast asleep (P. P. T. 347). — These two went thus far on pilgrimage; bus here being wearied with their journey, they sat down to rest *themselves* (P. P. D. 62). — Thither therefore Christian got, where also he sat down to rest *him* (P. P. T. 40). — I shall have time enough when I come there, to sit down and rest *me*, and dry me (P. P. T. 356).

Obs. Shakespeare has: Shall we rest *us* here (Pericl. I. 4). — Sit you down, father, rest *you* (Lear IV. 6),

Retire one's self = to retire; in French: *se retirer*:

Wherefore he began to retire *himself* to his chamber (P. P. D. 5). — He retired *himself* to my Lord Secretary's lodgings, and there spends time in conversing with him (H. W. 293).

Obs. Shakespeare has: retire *yourself* into some covert (Wint. Tale IV. 3): give me leave to retire *myself* (Coriol. I. 3); but more often he has the intransitive.

Run one's self [into or upon something] = to run into; in A.-Saxon *rinnan*, *rennan*:

I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run *thyself* into (P. P. D. 7). — Oh! the Madness that has possessed thee and thy husband! to run *yourselves* upon such Difficulties (P. P. T. 205).

Obs. I have not been able to find this verb thus used in Shakespeare. He, on the other hand, says: have I run into this danger (All's Well IV. 5).

Speed one's self = to speed, to hasten; in A.-Saxon *spēdan*:

I am directed by a man, whose name is Evangelist, to speed *me* to a little gate that is before (P. P. D.). — And with that Apollyon spread forth his Dragon's wings, and sped *him* away (P. P. T. 61). — Speed *thee* to the town of Mansoul, with all the deepest mischiefs that this place can afford thee (H. W. 244).

Obs. Shakespeare has no instance of this verb thus used.

Turn one's self = to turn; in French: *se tourner*:

But just as I turned *myself* to go thence, I felt him take hold of my Flesh (P. P. T. 74). — Then he turned *him* to the boys, and asked them of their names (P. P. T. 285). — So, when for a while he had looked thereon, he turned *him* about (H. W. 127). — And with that he turned *himself* from them, and went into his royal pavilion again (H. W. 135).

Witdraw one's self = to withdraw; from analogy with *to retire one's self*:

So my Lord Mayor, hearing that Captain Credence was come, withdrew *himself* from the noise of the roaring of the tyrant (H. W. 289).

Yield one's self = to yield; from A.-Saxon *gildan*, *geldan*:

Had we had but one substantial friend in the town, . . . the people might have yielded themselves (H. W. 83).

General Observation: In those verbs of this class which are of Saxon origin, the reflexive voice may be declared as having grown out of the old A.-Saxon *reflexive dative*, which was added to several verbs meaning take, be, remain, move, go, fear, etc. In many of these the ethical dative may be traced Comp. f. i. in Swedish: *gånga sig* (in popular ballads) for *gå*, to go; *skynda sig* almost always for *skynda*, to speed, etc.

On the other hand, we twice find the verb *to wash* in the signification of *cleansing the body by ablution* used intransitively; whereas, in that signification, it is now used as a reflexive verb:

So she told them that there they must wash and be clean (P. P. D. 43). — Then they went in and washed, yea, they and the boys and all (P. P. D. 43).

Obs. Shakespeare has: I will go *wash*; And when my face is fair, you shall perceive Whether I blush or no (Coriol. I. 8). The Bible has: *Wash* in Jordan seven times.

30. Intransitive verbs are in the language of Bunyan often furnished with an accusative object implying the same notion as the verb, and that to a greater extent than is permitted now:

I laid me down in that place to sleep: And as I slept, I dreamed a Dream (P. P. T. 1). — I was forced with sorrow of heart to go back to the place where I *slept my sleep* (P. P. D. 12). And yet they received as much refreshing, as if they had *slept their sleep* never so soundly (P. P. T. 354). — Yet I have a commandment . . . to *fight the good fight* of Faith: And I pray, with whom should I *fight this good fight*, if not with Giant Despair (P. P. T. 326)? — My helmet otherwise called an head-piece, is hope of doing well at last, what *lives* soever you *live* (H. W. 39). — The *death* which such *die*, is not grievous to them (P. P. T. 350). — Then, as one man, with one mouth, they cried out together, 'Let him *die the death* that will not (H. W. 38). — And for the Treason he hath confessed, he deserveth to *die the Death* (P. P. T. 105).

Obs. Comp. Otway: Ye all *live* loathsome, sneaking, servile *lives*; L. Byron: to let them *die the death*; Macaulay: How many old men . . . sank down and *slept* their last *sleep* in the snow; Robert of Gloucester: Suiche domes to deme.

Of a different nature, as originally depending on the omission of a preposition, is the accusative object after some verbs of motion and hearing, and some others denoting value, or demand. Thus, L. Byron might write: Thou day! That slowly *walk'st the waters!* And Shakespeare has, among many others: Ere we could *arrive the point* proposed (Jul. Cæs. I. 2). — When we with tears *parted Pentapolis* (Pericl. of T. V. 3). — *Depart the chamber* (2 Henr. IV. IV. 4). — He has *disgraced* me and *hindered* me *half a million* (Merch. of V. III. 1). — *List a brief tale* (Lear V. 3). — Still *questioned* me the story (Oth. I. 3). — In Bunyan I have found but the following three passages of this kind:

And this is the Way they must go and *go it* they shall, in spite of thee and the Lions (P. P. T. 249). — But when I came in, I found her preparing herself to *depart the town* (P. P. T. 207). — Did you *cry me* mercy so long as you had hopes that you might prevail against me (H. W. 134)?

Compare, however, in the sequel of the first of these quotations:

This is not their way, neither shall they go *therein* (P. P. T. 249);

and in at least twenty passages we find *on*:

So they *went on* their *Way*, and sang (P. P. T. 237).

31. After passive verbs the agent was often introduced with *of* instead of with *by*. In Shakespeare there are a few such constructions: Received *of* the most pious Edward (Macb. III. 6). In Bunyan they are very common:

The abhorred of the Lord shall fall into her ditch (P. P. T. 72). — God . . . grant that I may be found at the last of Him in peace, without spot, and blameless (P. P. T. 225). — There we shall see men, that *by* the world were cut in pieces, burnt in flames, eaten of beasts (P. P. D. 6). — For want of that you condemn it to the fire, and to be trodden under foot of men (P. P. D. 42). — But you know how these men, their captains, and their counsils were esteemed of you (H. W. 134). — Indeed we rather beset the last than were beset of him (P. P. T. 319). — But he was beloved of his God (P. P. T. 280). — They have changed their names and are now accepted of them (H. W. 231). — Thou art seen but of a few (H. W. 111). — If I first bruit this, the tidings that shall come after will be swallowed up of this (H. W. 37).

32. Regarding the inflection of verbs there are in Bunyan the following peculiarities to be noted:

a) In the third person singular the archaic termination *-th* is often preferred to the modern *-s*. Still there is no possibility of giving certain rules for this usage. It seems probable, however, that Bunyan preferred the *-th* after the liquids, *l, m, n, r*, as well as after *s, t* and *v*:

I would call for thee, who, after Discourse had with him mayest do as *seemeth* thee good (P. P. T. 46). — Heavenly knowledge of these is the Gift of God; no man *attaineth* to them by human industry (P. P. T. 81). — Pray how *fareth* it with you in your Pilgrimage (P. P. T. 319). — Fruit that *procureth* Health where there is none, and that *continueth* and *increaseth* where it is (P. P. T. 325). — He *spareth* none, neither *knoweth* he how to shew mercy (P. P. T. 75). — Where the Grace of God is in the heart, it *causeth* there a great Out-cry against Sin (P. P. T. 87). — A land that no man . . . *prisseth* through (P. P. T. 63). — He *loveth* that doctrine best; for it *saveth* him from the Crose (P. P. T. 17). — (See also P. P. T. 88 and 89).

But there is a still more interesting point to be noticed with respect to the terminations *-th* and *-s*, and that is the interchange of them in the same passage for the sake of variety and euphony:

The poor man that *loveth* Christ, is richer than the greatest man in the world that *hates* him (P. P. T. 78). — Christ *makes* my duties . . . acceptable . . . This faith *maketh* not Christ a justifier (P. P. D. 32). — Some cry out against Sin, even as the mother *cries* out against her child in her lap, when she *calleth* it slut and naughty girl, and then *falls* to hugging and kissing it (P. P. T. 87). — Pray how *fareth* it with you in your Pilgrimage? How *stands* the country affected towards you (P. P. T. 319). — And he *hath* obtained it in this double way, he *has* performed righteousness to cover you (P. P. D. 44). — He *hath* held and *has* kept me (P. P. D. 64). — God *has* stirred up even his enemies to hiss at him . . . because he *hath* forsaken the Way (P. P. T. 71).

b) One trace of the northern E. English third person plural in *-s* of a verb we have found twice repeated in one passage, the first time, however, for euphony's sake (see above) changed into the southern E. English plural in *-th*:

Whoever *doth* lay their head down in her lap, had as good lay it down upon that block over which the axe *doth* hang; and whoever *lays* their eyes upon her beauty, are countd thee Enemies of God (P. P. T. 352).

Obs. Comp. Shakespeare: The venom *clamours* of a jealous woman *poisons* (Com. of. Err. V. 1). — You mark his *favourites flies* (Haml. III. 2). — Which very *manners urges* (Lear V. 3). The form is extremely common.

c) Not to be confounded with this real plural is the quasi-singular verb that preceles its plural subject, the adverb *there* being used as a kind of substitute, anticipating the noun:

There *hath* not any, save two, to wit Enoch and Elijah, been permitted to tread that path (P. P. T. 176). — There *was* [some] that stood by, and that saw the Blood run from the Heart to the ground, and yet were so far off this (P. P. T. 242). — Sir, what think you? *Is* there Hopes (P. P. T. 19)? — But *is* there no Hopes for such a man as this (P. P. T. 31)? — And therefore there *needs* no more words about it (P. P. T. 112). — They also said that there *was* Formality and Hypocrisy continually on the road (P. P. T. 342).

Obs. Comp. Shakespeare: There *is* no more such masters (Cymb. IV. 2). — The spirit upon whose weal *depends* and *rests* the lives of many (Hamlet, III. 3). — *Is* there not charms (Oth. I. 1).

d) In the imperfect indicative termination *-ed*, the *e* is often apostrophized; the same holds good with respect to the infinitive termination *-e*, or even *-ee*, of the verb *to have*:

He *carry'd* it wonderful lovingly to him (P. P. T. 289). — When he *fetch'd* you down to the ground (P. P. T. 283). — The Porter *cry'd*, Who is there (P. P. T. 250)? Whither might she *hav'* drawn me (P. P. T. 352)? — She would *hav'* drawn thee into many foolish . . . dusts (P. P. T. 353). — That some might *ha'* come in (P. P. T. 337). — Would *ha'* been (P. P. T. 297). — He could never *ha'* done it (P. P. T. 280).

Another orthographical peculiarity, which has its model in German, is the omitting of the *e* of the stem in verbs ending in *-er* or *-en*, when an inflectional ending beginning with a vowel is added:

Every thing *frightned* him that he heard any body speak of (P. P. T. 287). — When he was *entred* the room (P. P. T. 261). — My Brother, said he, *remembrest* thou not (P. P. T. 129). — To take heed of *entring* into his grounds (P. P. T. 328).

e) The imperfect and perfect participle *-ed* was often changed into a single *-t* after *s* and *p*, after a *t* the *-ed* was often quite left out:

They *stept* to it, and read the writing (P. P. T. 276). — But now they were *stopt* with a Pit (P. P. T. 279). How many . . . had here been *stopt* (P. P. T. 350). As he *lift* up his eyes (P. P. T. 283). — He *lift* up his eyes, and behold there was a very stately palace before him (P. P. T. 43). — With hands *lift* up (P. P. T. 351). — Come in for thou art *blest* (P. P. T. 288).

To which we may add the imperfect *wist* of the obsolete *to wis* = to know [but see *g*]:

They would whisperingly say to each other, "What is it? for they *wist* not what to call it (H. W. 154).

f) Also in the formation of the imperfect tense and the perfect participle of strong verbs, there are some deviations from the modern language worthy of notice. Sometimes these deviations depend upon dialectal influence. Among imperfects we find: bare for bore; dialectal form of *to bear*, A.-Saxon *beran*:

The Priests that *bare* the Ark of Covenant (P. P. T. 363).

bid for bade; in the Norfolk dialect; A.-Saxon *biddan*:

Then he *bid* that the word should be given forth (H. W. 105). — Their Guide *bid* them be of good comfort (P. P. T. 277). But in connection with the infinitive of the same verb: The Prince *bade* us bid Captain Boanerges (H. W. 136).

brake for broke; Early English form; of *to break*, A.-Saxon *brecan*:

He *brake* out with a lamentable cry, saying (P. P. T. 1).

gat for got; dialectal form of *to get*, A.-Saxon *getan*:

With that he *gat* up, and went in trembling (P. P. T. 288). — And so never *gat* sight of the Promised Land (P. P. T. 297). But Christiana *forgat* to take her bottles of spirits with her (P. P. T. 247).

run for ran; formed after the model of the Shakespearian *sung* for *sang*, *sprung* for *sprang*, etc.:

And after that they *run* to and fro, and cried as they run (H. W. 74).

see for saw; still used in several dialects; A.-Saxon *seon*:

But was you not afraid, good Sir, when you *see* him come out with his Club (P. P. T. 283)?
— They could not, when they *see* him march through the town, but cringe (H. W. 120).

spake for spoke; still used in Essex; of *to speak*, A.-Saxon *sprecan*:

What I *spake* I spake for my prince (H. W. 75). — He put on authority and *spake* to it himself (H. W. 84).

strook for struck; obsolete imperfect of *to strike*, A.-Saxon *strīcan*:

So he *strook* a light, and they went by the help of that (P. P. T. 348).

writ for wrote; still used in Bedfordshire and Norfolk; of *to write*, A.-Saxon *writan*:

Then he *writ* under it upon a marble-stone, these verses (P. P. T. 329).

Among participles we have:

beat for beaten; Early English form of *to beat*, A.-Saxon *beātan*:

When Apollyon was *beat*, he made his retreat to the next valley (P. P. T. 276).

drank for drunk [en]; Early English form of *to drink*, A.-Saxon *drinkan*:

When they had eaten and *drank*, and had chatted a little longer (P. P. T. 247).

holden for held; obsolete form in elegant writing, but still used in legal language; of *to hold*, A.-Saxon *healdan*:

Why should you be *holden* in ignorance and blindness (H. W. 13)?

spoke for spoken; a colloquial and rare form of *to speak*, A.-Saxon *sprecan*:

I have seen some that have *spoke* very well of a Pilgrim's Life at first, that after a while have *spoken* as much against it (P. P. T. 297). — There were some of them . . . that said, they had seen and *spoke* with him since he did die (P. P. T. 52). — Thou hast now *spoke* like a man (P. P. T. 279).

took for taken; Early English form of *to take* A.-Saxon *tacan*. It occurs in Milton and even in Swift; Shakespeare has it in Rich. II. II. 1):

And [they should have] *took* care to have walked in the ways of their Prince's prescribing (H. W. 205). — But it seems, he escaped to Die, and I was *took* to Live (P. P. T. 311). — How many steps have I *took* in vain (P. P. T. 42).

writ for written; of *to write*, A.-Saxon *writan*; the form is still used in the Norfolk dialect, and in Bedfordshire:

I know you have met with some things, or else it may be *writ* for a wonder (P. P. D. 16).
— They that have *writ* of the wars of Emmanuel (H. W. 40).

g) There are in Bunyan two passages where the imperfect tense of the obsolete verb *to wit* or *to weet*. (A.-Saxon *witan*) occurs, which passages claim a few words of declaration:

Wherefore there he stood and *wotted* not what to do (P. P. D. 7). — They would whisperingly say to each other, "What is it?" for they *wist* not what to call it (H. W. 154).

The old imperfect tense (preterite) was *wis* or *wiss*, but the second person singular *wist* soon became the form of the first and third persons also: Another way he *wist* (Spenser). Another imperfect was *wot*, also written *wote*, which, however, was very early looked upon as a present: More water glideth by the mill Than *wots* the miller of (Shakesp.: Tit. Andr. II. 1). It is the weak imperfect of this present that we have in the former of the two quotations above.

33. The auxiliary verbs, or help verbs, present the following peculiarities:

a) The root *be* is met with in all persons, singular and plural, present *indicative*, except the third person singular, as late as Milton's time: *I be, thou beest, [he beth or bes] we be, ye be, they be*. In A.-Saxon these forms were used generally in a future sense. Hence, in Shakespeare they occur more often in questions and dependent sentences than in affirmative phrases. Moreover, they were more common in plural than in singular; especially after collective plurals. Neither can it be denied that a desire for variety had some influence.

My name is Christiana; I was the wife of that pilgrim that some years ago did travel this way, and these *be* his four children (P. P. D. 41). — Whose Delectable Mountains *are* these, and whose *be* the sheep, that feed upon them (P. P. D. 27)? — Many there *be* that do soon discern thee when thou shewest them thy cloven foot (H. W. 111).

Obs. Comp. Shakespeare: Where *is* thy husband now? Where *be* thy brothers? Where *are* thy children (Rich. III. IV. 4). — O, there *be* players that I have seen play (Hamlet. III. 2). In Genesis 42, 32, we find: We *be* twelve brethren. Byron has: There *be* more marvels yet (Childe Harold).

b) The imperfect singular form *was* is sometimes extended to the plural number also. Probably it first occurred with *you* about one person, and thence came to be used in the first and third persons:

I suppose *you was* in a dream (P. P. T. 254). — But *was you* not afraid, good Sir, when you see him come out with his club (P. P. T. 283)? — But my worst *fears was*, after I saw that you *was* taken into his favour, and that I was left behind (P. P. T. 216). — Come in, thou daughter of Abraham; *we was* talking of thee but now (P. P. T. 225).

c) In modern English the auxiliary *to be* is allowed to form the past tenses of some intransitive verbs of motion, but only when, not the motion itself as an action, but the state of things created by it, is to be denoted. Many grammarians indeed object to this use of *to be*. In the language of Bunyan *to be* is not only the almost exclusive auxiliary with verbs of motion, but it also occurs with verbs of becoming, happening, and several others:

Now by this time he *was* come to the arbour again (P. P. D. 12). — We *are* come from whence Christian did come (P. P. D. 40). — I have a companion of mine that *is* come hither upon the same account as myself (P. P. D. 40). — Fear not, but stand upon thy feet, and tell me wherefore thou *art* come (P. P. D. 40). — I *am* come for that unto which I was never invited (P. P. D. 40). — When the trumpeter *was* come into the camp. (H. W.). — Wherefore *art* thou come to torment me (H. W. 92)? — When they *were* entered upon this Valey (P. P. T. 276). — When he *was* entred the room (P. P. T. 261). — Now . . . Captain Credence *was* returned and come from the court (H. W. 289). — The place where the contrivers *were* met (H. W. 225). — Until Mr. Fearing *was* passed over it (P. P. T.). — I *am* as you see escaped with my life (P. P. T. 310). — By this time they *were* got to the enchanted Ground (P. P. T. 344). — With great difficulty I *am* got hither (P. P. T. 361). — And it *is* happened unto thee as to other weak men (P. P. T. 12). — And what is he that *is* become thy companion (H. W. 132).

d) *To do* is very often omitted in interrogative and negative phrases in cases where it is now thought necessary to use this auxiliary. This forms one of the greatest charms of Bunyan's style and greatly adds both to its beauty and force.

I spake what I understood not (P. P. D. 40). — I wonder he sent not one along with us (P. P. D. 41). — Wherefore the town of Mansoul (poor hearts!) understood him not (H. W. 93). — I wonder you petitioned not the Lord (P. P. D. 41). — If you believe not me, read here in this Book (P. P. T. 5). — Methinks I care not what I meet with in the way (P. P. T. 12). —

So he went on with haste, neither spake he to any man by the way, nor if any asked him, would he vouchsafe them an answer (P. P. T. 20). — Pray interrupt me not (H. W. 209).

How believe as touching the Resurrection (P. P. T. 258)? — Say you so (P. P. T. 315)? — Sir, what think you (P. P. T. 19)? — And what said he then (P. P. T. 15)? — Then said Christian, what means this (P. P. T. 25)? — But how camest thou in this condition (P. P. T. 31)? — But how much more, think you, when it was seconded by his Son (H. W. 84). — Whence came you? And how got you into the Way (P. P. T. 133)? — Whence *came* you, and whither do you go (P. P. T. 36)?

On the other hand, *to do* is very often inserted in emphatically affirmative sentences, and cannot but give additional vigour to them:

Are you the men that *did suffer* yourselves to be corrupted and defiled by that abominable one, Diabolus (H. W. 138)? — This image was so exactly engraven that it *did* the most *resemble* King Shaddai himself of anything that then was extant in the world (H. W. 25). — True, he *did take* thereof and *did eat*, naughty boy-as he was; I *did chide* him, and yet he would eat thereof (P. P. T. 262).

But extremely often *to do* is introduced in affirmative phrases without any view to emphasis, either perhaps in order to distinguish the imperfect tense of such verbs as had their present tense similar to the past, or simply for variety's sake:

Where also they drank and washed themselves, and *did freely eat* of the vineyards (P. P. T. 132). — Now supper was ready . . . so they sat down and *did eat* when one had given thanks (P. P. T. 232). — It seemed so high, and also that side of it that was next the Wayside, *did hang* so much over (P. P. T. 14). — With these words Hopeful at present *did moderate* the mind of his brother, so they continued together (P. P. T. 128). — She should speak to him that *did open* (P. P. T. 212). — And some of the trees hung over the Wall, and my brother *did splash* and *did eat* (P. P. T. 262).

e) The use of the so called modal auxiliaries was not as yet so fixed by rules as it is now, and Bunyan were often interchanges them for variety's sake:

Thus we have:

Must for *may*: But this you *must think* . . . was tempting (P. P. T. 345). — But any one *must think*, that here was but sorry going (P. P. T. *ibid.*).

Must for *was to*: The captains and stout ones . . . resolved upon a time to make a sally out upon the camp of Diabolus, and this *must* be done in the night; and there was the folly of Mansoul (H. W. 273).

Should for *could* or *might*: What *should* be the reason that such a good man should be all his days so much in the dark (P. P. T. 292)?

Should for *would*: But it would come into my mind again, and then I *should* be as bad, nay worse than I was before (P. P. T. 154).

Should and *would* alternated: It was also concluded, that these lords themselves *should* help him in the war, and that they *would* to that end head and manage his men (H. W. 240). They desired him that he *would* a second time go with their petition to the Prince. But they bid him that . . . he *should* take heed (H. W. 130).

Would for *might* (may): He . . . reasons with you, in a way of entreaty and sweet persuasions, that you *would* subject yourselves to him (H. W. 55).

Might for *would*: The next question was, But how shall we do to bring this our project to pass? and it was answered by the same gentleman, — that this *might* be the best way to do it (H. W. 227).

34. The present tense has in Modern English superseded the future in clauses, of time relating to a futurity, and in conditional and concessive clauses. Bunyan on the contrary, almost always keeps the future tense in these cases, and it ought to be, remarked that he there uses *shall* also in the third person:

How joyful *will* he be, when he *shall* see them (P. P. T. 340). — And when thou *shalt* come to the house of Mr. Mischief . . . tell them that Cerberus doth wish them his service (H. W. 244). But if, after inquiry made, it *shall* be found that they are asleep, then any day will do (H. W. 236). — They may, if Mansoul *shall* hire them, in little time so corrupt and defile the corporation (H. W. 227). — A Christian can never be overcome, unless he *shall* yield of himself (P. P. T. 284). See H. W. 232; 79, 72; P. P. T. 227, 36.

Obs. We still use the imperfect future, or conditional, in these cases, and there prefer *should* in all persons. Bunyan, as we have seen, interchanges it with *would*. *Shall* in the third person to B. expressed little more than simple futurity, see P. P. T. 285, 332, etc.

The above usage sometimes gave rise to an irregular sequence of tenses:

It was commended that all the men of war *should* . . . stand to their arms, and make themselves ready, if the town of Mansoul *shall* hear, to receive it (H. W. 52). — And that they *would* . . . make themselves ready to give Diabolus battle . . ., *shall* he come, as they are informed he will (H. W. 249). See H. W. 35.

Such an irregular sequence of tenses also occurs where the consequent is put in the present, merely to give more vividness or variety to the expression:

It was here also much discoursed, how the River to some *had had* its flowings, and what ebbings it *has had* while others have gone over (P. P. T. 354). — One of the prisoners . . . *brake* prison, and *made* his escape, and *gets* him away . . . and *lay* lurking in such . . . holes as he might (H. W. 178).

Even in other clauses than those mentioned above, a future supplies the subjunctive mood:

Honest is my name and I wish that my nature *shall* agree with what I am called (P. P. T. 284). — I command, moreover . . . that there be spies; . . . and let them have power to suppress and destroy any that they *shall* perceive to be plotting against us (H. W. 350). — And in such a day, if we *shall* attempt our work, and miss it, we may . . . the better hide ourselves (H. W. 229). — Whatever therefore he *shall* say, believe not one syllable (H. W. 38).

35. The infinitive in Early English ended in *-en*, which termination was in time changed into *-e*. This *-e*, however, soon becoming mute, the preposition *to* was used as a mark indicative of the infinitive. This was the more necessary where the shortened infinitive came in form to coincide with the noun corresponding. Most auxiliary verbs, however, which were more closely connected with the infinitive, naturally omitted the *to*. But as to this point, which verbs ought, and which ought not, to omit *to* before the following infinitive, a great uncertainty long prevailed:

Thus, we now omit the *to* after *bid*, *make* and *have* (= cause), saying with Bunyan:

Then he took her by the hand, and said, Damsel, I *bid* thee *arise* (P. P. T. 214). The Prince . . . put his everlasting arms under him, . . . and *bid* him *be* of good cheer (H. W. 141). — But a dream that I had of two ill-looking ones, that I thought did plot how to *make* me *miscarry* in my journey (P. P. D. 43). — And this *made* them *think* that their condition was miserable (H. W. 120). — Yea, I may tell my Lord, though I would not *have* everybody *know* it (P. P. D. 43).

But most often Bunyan inserts the *to* after these verbs:

He commanded, moreover, that he should *bid* Captain Judgment and Captain Execution to leave the stronghold to him (H. W. 142). — This *made* Mercy *to blush* and the boys *to cover* their faces (P. P. D. 42). — Then they gave another shout, that *made* the earth *to ring* again (H. W. 144). — These things *made* the boys *to quake* (P. P. T. 276). — I will *make* thee *to leave* off petitioning (H. W. 287). — Yea, he also knew who the messenger was that carried the petition to the Prince, and it *made* him both *to fear* and *rage* (H. W. *ibid.*). — Then they gave another shout

that *made* the earth to *ring* again (H. W. 144). — So her Master would *have* the women to *do* that (P. P. D. 43).

If in the passive voice, such verbs cannot omit the *to*:

There cloud *was made to grow* blacker and blacker (H. W. 233).

But yet Bunyan has many instances like the following:

So they *were bid rise* up and *go* to the town, and *tell* to Mansoul what the Prince had done (H. W. 141). — They *were bidden sit* down and *rest* them (P. P. T. 225).

Thus also, after *dare* (when = Germ. *dürfen*) and *need* (when = Germ. *brauchen*) we now omit the *to*, saying with Bunyan:

Knock they *durst* not, for fear of the Dog; *Go* back they *durst* not, for fear that the Keeper of that Gate should espy them as they so went (P. P. T. 212).

Still, Bunyan could say with inimitable freedom:

Nor *durst* they for a while to *knock* any more (P. P. T. 212). — I will *dare to say*, that this boy lives a merrier life, etc. (P. P. T. 273). — We *need* not, when abed, to *lie* awake to talk with God (P. P. T. 255).

The same holds good with respect to the phrase *to have better* (*best, rather*).

They . . . consulted . . . whether they *had not best to make* an attempt upon the Giant (P. P. T. 326).

After verbs that denote a perception through the external senses, as: *see, observe, perceive, hear, feel, watch*, and the like, we now omit the *to* before the following infinitive, if these verbs are in the active voice. Bunyan, however, most often uses *to*:

They were troubled to *see* them so much to *stand* in the way of their own deliverance (P. P. T.). — Let them have power to suppress and destroy any that they shall *perceive to be* plotting against us (H. W. 35). — When he shall *see* them that would not go with him, yet to *enter* after him (P. P. T. 340). — You live (said he) in the City of Destruction . . . I *see* it to *be* so (P. P. T. 4).

Also, when two infinitives follow after such verbs, the preposition *to*, though omitted before the first of them, was, however, inserted before the second, and that even when the auxiliary is such a one as never suffered *to* before a single infinitive:

They *would* also after this *show* themselves in companies before the town of Mansoul, but never to *abide* in it (H. W. 321). — It *made* all the Valley *echo*, and their hearts to *ake* (P. P. T. 278).

Obs. Shakespeare has: I *durst*, my lord, to *wager* she is honest (Oth. IV, 2). — Who *heard* me to *deny* it (Com. of Err. V. 1). — Who *would be* so mock'd with glory, or to *live* But in a dream of friendship (Tim. of A. IV. 2).

The preposition *to* is also very often omitted before an infinitive that comes after a verb of motion, though there the preposition has the emphatic meaning of *in order to*. This construction clearly betrays French influence:

We were minded . . . to take our weapons with us, and so *go see* if we could light upon any, etc. (P. P. T. 319). — Then said Hopeful, Let us *go see* (P. P. T. 117). — Peter, upon a time, would *go try* what he could do (P. P. T. 145). — The man that said to his son, *Go work* to day in my vineyard (P. P. T. 225). — *Go tell* them that I will send him (P. P. T. 267). — So he said unto her, Grace, *go you, tell* my friends (P. P. T. 317).

Obs. There is no reason to look upon *tell* in the last quotation as an imperative. The comma stands on account of the redundant *you*; if we omit this, we must strike out that.

An infinitive, which may always be regarded as an abbreviated clause, was sometimes by Bunyan brought out of its subordinate position, by being changed into the same tense

and mood as the governing verb of the sentence, and co-ordinately, yet loosely, coupled to this verb by means of a conjunction: *and*, if the sentence is affirmative; *but*, if it is negative:

Be content, good neighbours, *and go* [i. e. to go] along with me (P. P. T. 4). — So they consented *and went* [i. e. to go, and they went].

It is clearly seen from the last example that this construction was used for brevity's sake; and then the infinitive may be said to be omitted:

So Christiana *desired it, and they sent* for him, and he came (P. P. T. 261). — Then he *commanded, and they went and summonod* Mañsoul to meet together in the market-place (H. W. 144). — Then Emmanuel *commanded, and they took* Diabolus and bound him fast in chains (H. W. 120).

An example of such co-ordination by means of *but*, I think we have in

Nor could they now longer *forbear, but cry* out aloud (H. W. 138).

Obs. This is as much in the style of Bunyan, as it would be to say affirmatively: they *forbear and cry not* [for to cry]. Comp. Shakespeare: Under the which he shall not choose *but fall* (Hamlet IV. 7, and often).

A perfect infinitive is sometimes found for the present tense of the same mood:

What, he would have had you *'have sought* for ease at the hands of Mr. Legality (P. P. T. 22).

Obs. Comp. Shakespeare: She would have made Hercules *to have turned* spit (M. Ado. II. 2). The preceding *have* perhaps by attraction brought in the second. However, there are instances where this cannot have been the case.

36. Upon the use of the participles in the language of Bunyan, we have some remarks to pass:

a) Active (present) participles often introduce their accusative object with the preposition *of* before it, owing to the confusion that long existed with respect to the nature of the forms in *-ing*. See p. 11:

Then Mr. Honest *interrupting of* him, said, Did you see the two men asleep in the arbour (P. P. T. 350)? — Her Mind also was, to be always *busying of herself* in doing (P. P. T. 259). — She would be *making of* hose and garments for others (P. P. T. 259). — So gallant a company . . . having on their glittering armour, and *displaying of* their flying colours (H. W. 46). — I was a dreamed that I . . . was *bemoaning of* the hardness of my heart (P. P. T. 254). — A man whom seven devils . . . were *carrying of* him back (P. P. T. 138). — So that the placing of them there, *and the letting of them fly* from that place, did much execution against the tyrant's army (H. W. 267).

Obs. The last quotation shows the nature of this confusion.

b) Passive (past) participles are often used for active ones. This usage probably depends on the predilection for active verbs and the license of converting neuter verbs into transitive verbs:

That he will please to send us . . . some gallant and well *spoken* commander to head them (H. W. 82). — I was a dreamed that I sat all alone in a solitary place (P. P. T. 254). — Then they brought them a dish of apples, and they were very *good tasted* fruit (P. P. T. 303). — But a dream that I had of two *ill-look'd* Ones . . . hath troubled me much (P. P. T. 233). — And he had a tongue as *bravely hung*, as he had a head filled with judgment (H. W. 18). — But the Secretary advised that Captain Credence should carry it; for he was a *well-spoken* man (H. W. 285). — They are all *grim-looked* and unmerciful ones, and they bid defiance to us and thee (H. W. 286).

Obs. Comp. Shakespeare: And the whole army stood *agazed* [= gazing] on him (1 Henry IV. I. 1). — The weary and *all-watched* night (Henry V. IV. Prologue). — *Grim-look'd* night (Mids. N. D. V. 1).

c) An absolute participial construction is very often found in Bunyan. There are, partly the present participle with a nominative, much more common in Elizabethan English than now, partly the past participle with a noun preceeded (or a pronoun not preceded) by a preposition:

And that he might leave them the more without excuse. should he destroy them, *they continuing* in their rebellion (H. W. 90). — When they were gone over and were got into the Path, they found it very easy for their feet; and withal, *they looking before them*, espied a man walking as they did (P. P. T. 123). — And *after salutation made*, they sat down together at the table (P. P. T. 317). — And *without his advice and counsel first obtained*, let nothing enter into the town or castle of Mansoul (H. W. 188). — And *after consultation had*, they resolved to give an answer to the Captain (H. W. 262). — *This done*, he called to a Trumpeter that was above (P. P. T. 213).

37. There are in the language of Bunyan frequent ellipses caused by a verb being omitted in cases where it might easily be supplied from the context:

So that now, next to Diabolus himself, who [was there] but my Lord Willbewill in all the town of Mansoul (H. W. 23). — For what bondage [is] greater than to be kept in blindness (H. W. 13)? — The reason why old Incredulity was made general of the whole army, was because none [was] truer than he to the tyrant (H. W. 252). — My name I cannot [tell], but I came from the town of Stupidity (P. P. T. 284). — They signified to those of the House, that't was convenient for them to [get] up and be going (P. P. T. 266). — And then she [got] up and told us how she had seen him in a dream (P. P. T. 234). — Whereas formerly at the sound of their feet he would [start] up and run (H. W. 207). — This boy has been tampering with something that lies in his maw undigested, and that will not [get] away without Means (P. P. T. 262). — But it will not [get] out of my thoughts, what a desperate one this Willbe will was (H. W. 23).

In the former of the following two quotations the infinitive *to take* is omitted, perhaps on account of its occurring in the subsequent clause; in the latter, after a hypothetical clause, the principal sentence is represented by the emphatic adverb *so* only:

Wherefore they fell to advising about the next thing propounded, namely, what soldiers they were [to take], and also how many, with whom Diabolus should go against the town of Mansoul *to take it* (H. W. 239). — And my master hath a special message to this town . . .; the which if you of Mansoul shall peaceably hear, *so*; and if not, you must take what follows (H. W. 51).

Obs. Such ellipses are very common also in Shakespeare; but with regard to the last quotation comp. *An't be my destiny, so; an't be not, so* (2 Henry IV. III. 2).

Upon such an ellipsis depend such irregular constructions as the following, where the perfect participle after *to have* must be supplied from the infinitive governed by a modal verb:

And let them be acquainted with all that *hath* and *shall happen* unto me (P. P. D. 64). — But I am come that by me, and by what I *have* and *shall do* for Mansoul, they may to my Father be reconciled (H. W. 111). — Nor *have I*, nor *shall I change* mine opinion for fear of trouble (H. W. 164). — Great-Grace is excellent good at his weapons, and *has and can*, so long as he keeps them at sword's point, *do* well enough (P. P. T. 145).

To do substituting a preceding verb, is often omitted:

It is a hard matter for a man to go down into the valley of Humiliation as thou art now [doing] (P. P. D. 14). — Whoever hath it, keeps it, and makes that use of it as I would have him [do], can never be conquered by mine enemy (H. W. 40). If thou art not minded to go back to thy former habitation, as indeed I would not wish thee [to do] (P. P. T. 13).

Thus the auxiliaries are often omitted in the negative answers: *I will not*, *I do not*, etc., *not I* only remaining:

But did you meet nobody else in that Valley? — No, *not I* (P. P. T. 79). — Will you go back with us, or no? No, *not I*, said the other (P. P. T. 5). — Could you . . . with ease get off the guilt of sin? No, *not I*, (P. P. D. 31). — See also P. P. T. 87, 89, 117.

38. The order of the words in the sentence is almost as free in Bunyan's prose as ever it could be in modern poetry. The following few examples will show this:

I should be *both* a burden to myself and to you (P. P. T. 312). — They were women that brought tidings *first* to his disciples (P. P. T. 302). — I went *therefore* in (P. P. T. 289). — But they were troubled *much* with the snares (P. P. T. 280). — As *by what follows* will be gathered (H. W. 62). — 'Tis well you escaped being *by it* dashed in pieces (P. P. T. 22). — The way *to my Father* be reconciled (H. W. 111). — I stand *of several crimes* accused (H. W. 165). — Then I am *in this man* greatly deceived (P. P. T. 83). — But so vigilant and watchful, *when the captains saw them*, were they (H. W. 62).

39. We lastly must pay attention to some obsolete or uncommon verbs, of which we append the following succinct list:

Account of = to esteem, to have a regard for, is obsolete; O. French *acomter*, Lat. *adcomputare*:

For this Diabolus, . . . though once so highly *accounted of* by you, made rebellion against my Father (H. W. 134).

Be and lie as verbs of motion = to move, to pass:

Perceiving a man to *be* up and down about the door, I went out to him (P. P. T. 288). — So he *lay* up and down thereabouts (*ibid.*).

Bespeed one's self = speed, not to be found in the dictionaries; comp. Germ. *sich beeilen*:

So when this was passed and over, they *bespeed* themselves to look for Emmanuel their Prince (H. W. 212).

Compare = to vie, used by Spenser; Latin *comparare*:

Where was there now a town, a city, a corporation, that could *compare* with Mansoul (H. W. 198)! —

Conceit = to form an idea, to think, to judge; from the subst. *conceit*, O. French *concept*, Latin *conceptus*:

So he came up and took me: I *conceited* he should not kill me (P. P. T. 309).

Document = to teach, to instruct, to direct; and obsolete verb, used by Dryden; see p. 20:

That they might be *documented* in all good and wholesome things (H. W. 187).

Grammar, by Webster, Latham, etc., given as an obsolete intransitive, meaning: to discourse according to the rules of grammar, is by Bunyan used as a transitive verb = to teach bad ways:

These two therefore, by their power and practice, examples and smiles upon evil, did much more *grammar* and settle the common people in hurtful ways (H. W. 27).

Greaten = to make great, to enlarge, by Webster given as rare. W. Raleigh and Dryden have it:

I have done thee indeed this service, as to promote thee to honour, and to *greaten* thy liberty (H. W. 16).

Hurricane = to make a tumult; verbal use of the subst. *hurricane*, French *ouragan*, Span. *huracan*, a Carib word. No dictionary has this verb:

What do they therefore but quickly get themselves into a body, and fall forthwith to *hurricaning* in Mansoul, as if now nothing but whirlwind and tempest should be there (H. W. 277).

Jealous = jealously to report; the adjective used as a verb. No dictionary has this verb:

Nay it was *jealoused* that they were too familiar with them (H. W. 268).

Land up = to fill up with earth, etc. No dictionary has the word in this acceptance: Wherefore . . . Diabolus sought, if possible, to *land up* Mouth-gate with dirt (H. W. 267).

Matter as a transitive verb = to regard, is obsolete; from the subst. *matter*, Lat. *materia*:

Men advantageous for that service, forasmuch as they *mattered* no words of the captains (H. W. 62).

Mischief = to do mischief, to hurt, to injure, is obsolete; O. Fr. *meschef*, Lat. *minus* + *caput*.

Whomsoever I *mischief*, whomsoever I wrong, to me it is music, when to others mourning. (H. W. 167).

Plash = to pluck; prob. dialectal and obsolete; now = to intertwine the branches of a tree, but also = to cut branches; O. Fr. *plaissier*, Lat. *plexus*:

Some of the trees hung over the Wall, and my brother did *plash* [the apples] and did eat (P. P. T. 262).

Salve = to save, to remedy, is obsolete; A.-Saxon *sealfian*:

There can be no case, or thing, or matter fall out in Mansoul, when thy Master shall be gone, that may not be *salved* by my Father (H. W. 104).

Savour as a transitive verb = a) to perceive [orig. by the smell], to note, b) to have the flavor or quality of, is obsolete; from the noun *savour*, O. French *savor*, Span. *sabor* Lat. *sapere*:

The man . . . is one Worldly Wiseman, and rightly is he so called; partly, because he *savoureth* only the doctrine of this world (P. P. T. 17).

Scrabble = scramble; a confusion very common in the dialects; the word is originally a diminutive of *scrape*, as the Low. Germ. *schrappeln* is of *schrappen*: comp. Germ. *krabbeln*:

Little-Faith came to himself, and getting up, made shift to *scrabble* on his Way (P. P. T. 140)

Spill = to mischief, to destroy, is obsolete; A.-Saxon *spillan*, Sw. *spilla*:

Here will I *spill* thy Soul (P. P. T. 60)!

Summons = to give a summons to, to summon, is obsolete and rare, but perhaps the more correct form; from the subst. *summons*, O. French *semonse*, *semonce*:

He sent special orders to Captain Boanerges to *summons* Mansoul, the whole of the townsmen, into the castle-yard (H. W. 123).

Trace as an intransitive verb = to go, to walk, to travel, is obsolete; O. French *tracier*, Span. *trazar*, Ital. *tracciare*, Latin *tractiare* (?) fr. *tractus* of *trahere*:

He would now be up every morning by break of day, *tracing* and walking to and fro in this Valley (P. P. T. 290).

Trow = to believe, to trust, to think, is obsolete; A.-Saxon *treōwian*, Sw. *tro*:

In a brave condition, my lord for us, and for my lords, the lords of this place, I *trow* (H. W. 233). — Why, I *trow*, you did not consent to her desires (P. P. T. 72).

Obs. This verb is in Bunyan once at least used in the imperative as an exclamatory word of inquiry: Thereat Mercy said, And why so envious *trow* (P. P. T. 244)? Thus, also Shakespeare: What means the fool, *traw*? (Much Ado III. 4). Comp. in Swedish: Hvad menar den dären, *tro*?

Undergo = to undertake, to hazard, is obsolete. Shakespeare has: I have moved certain Romans to undergo with me an enterprize:

I have heard much of your husband, and of his travels and wars, which he *underwent* in his days (P. P. T. 285).

Wag = to be in motion, to move, to progress, is rarely used in colloquial and humorous style; A.-Saxon *vegan*, *vecgan*, to move, O. H. German *wegan*, M. H. German *wegen*, N. H. German *bewegen*; comp. Sw. *vagga*, *beveka*.

They made a pretty good shift to *wag* along (P. P. T. 345).

Wis = to know, to be aware, is obsolete or poetical; O. Eng. *wissen*, to teach, A.-Saxon *wissan*, *wissian*, to instruct

They would whisperingly say to each other "What is it?" for they *wist* not what to call it (H. W. 154).

Wot = to know, is obsolete; A.-Sax. *wât*, pres. of *witan*, to know

Wherefore there he stood and *wotted* not what to do (P. P. D. 7). — And he *wot* not what to do (P. P. T. 14).

But the space accorded to us, has already been somewhat surpassed. We are therefore obliged here to break off these desultory Notes of ours, sparing for a supplementary paper our remaining remarks on the remaining parts of speech, Adverbs, Prepositions, and Conjunctions. Also they do not strictly fall within the limits for our treatise, and had better be treated separately. We are sorry to say that, though great pains have been taken in correcting the proof-sheets, it has been impossible to hinder a few errata to slip into our work. Those which we have found, we enumerate below; but the reader is requested kindly to excuse several omissions of the comma.

Errata:

Page	5	line	23	for:	language	read	language.
"	6	"	7	"	il	"	it.
"	6	"	14	"	Englishe	"	Englische.
"	6	"	15	"	Wissenschaftliche	"	Wissenschaftliche.
"	7	"	1	"	bere marked	"	be remarked.
"	8	"	9	"	exept	"	except.
"	16	"	14	"	swee-pings	"	sweep-ings
"	32	"	1	"	mo stimportant	"	most important.

On page 20, after line 19, add:

Dispose = disposal, is obsolete; French *disposer*, Lat. *disponere*:

Committing themselves to the All-wise *dispose* of Him, that ruleth all things (P. P. T. 100).

On page 36, at the bottom, add:

They of Mansoul (H. W. 126). — The which if *you of Mansoul* shall peaceably hear (H. W. 51).

after § 31 add:

After passive verbs, the dative object was most often introduced without the preposition *to*, if the verb was such a one as could omit the *to* in the active voice: See P. P. T. 62, and often, H. W. 70, 133, etc.

